

AN

Explicatory Catechism :

OR, AN

EXPLANATION

OF THE

ASSEMBLIES

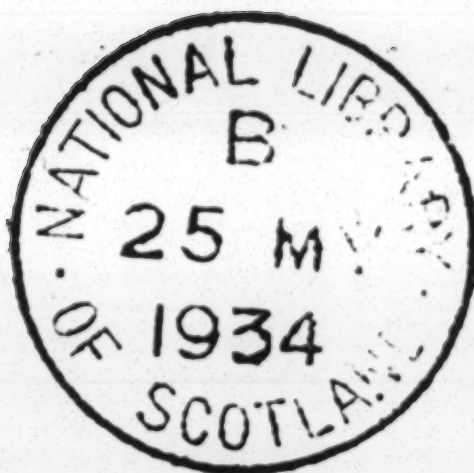
Shorter Catechism.

Wherein all the Answers in the *Assemblies Catechism* are taken abroad in under-Questions and Answers, the truths explained, and proved by Reason and Scripture; several Cases of Conscience resolved; some chief ~~Controversies~~ in Religion stated, with ~~Arguments~~ against divers Errors, Useful to be read in private Families after Examination in the Catechism it self; for the more clear and through understanding of what is therein Learned.

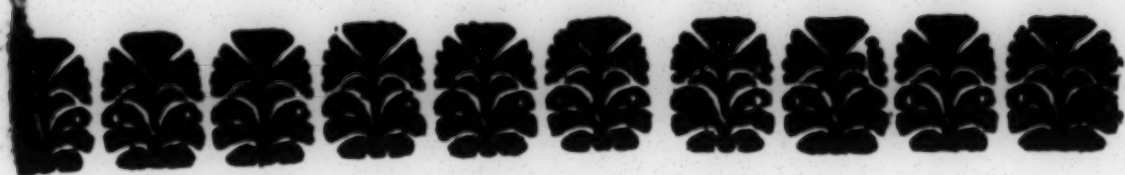
By *Thomas Vincent*, sometime Minister of *Maudline Milk-street* in *London*.

EDINBURGH,

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LAURISTON CASTLE
LIBRARY ACCESSION



An Epistle TO THE READER.

That Popish Axiome is long since expolded, that Ignorance is the Mother of Devotion. The World doth now see, that without knowledge the mind is not good. And look as no knowledge is so necessary, as that of the Grounds and Principles of Christian Religion; so no way is so apt to convey it to the minds of men, as that which is called Catechetical. More knowledge is ordinarily diffused, especially amongst the ignorant and vulgar sort, by one hours Catechetical exercise, than by many hours continued courses. This way helps the understanding whilst it provokes the attention; my elaborate Sermons being lost through the inadvertency of the bearers. Thus only ignorance is cur'd, but error also

also is Prevented ; too many being misguided because they were not at first well grounded in the Principles of the Doctrine of Christ. For such reasons as these, we highly approve the labours of this Reverend Brother, in his Explanation of the Assemblies shorter Catechism. And having, to our great satisfaction perus'd it our selves, in whole or in part, do readily recommend it unto others : for though he compos'd it at first for his own particular Congregation, yet we judge it may be greatly useful to all Christians in general, especially to private Families. The manner of using it in Families must be left to the discretion of the Masters and Governors respectively: though yet we concur with the Author, and think it advisable (as he hints in one of his Epistles) that after a Question in the Catechism is propounded, and an answer without book return'd by one of the family, the same person, or some other call'd upon to read (if not rehearse) the explanation of it, the rest read along with him in several books ; which means their thoughts (which are apt to wander) will be the more intirely upon what they are about. To conclude
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though the Assemblies shorter Catechism it self be above our recommendation, as having its praises already in the Churches of Christ; yet we think it good to give it under our hands, that this Explanation of it is very worthy of acceptation.

J. Owen D. D.	T. Manton D. D.	T. Jacomb D. D.
Joseph Caryl	Will. Jenkyn	T. Case
G. Griffith	Chr. Fowler	T. Watson
Hen. Stubs.	T. Lye	T. Doolittell
Edm. Calamy	T. Cawton	Jam. Innes
Matt. Barker	T. Brooks	Joh. Wells
Joh. Loder	Ben. Needler	Rich. Mayo
Joh. Ryther	Dan. Bull	Joh. Hickes
Nic. Blaikie	Char. Morton	Edw. Veal
Jam. Janeway	Will. Carflake	Edw. West
Hen. Vaughan	Rob. Franklin	Edw. Lawrence
Will. Maddocks	Matt. Sylvester	Joh. Chester
Joh. Turner	Nath. Vincent	Jam. Sharpe.
Will. Thomson		



TO THE
Masters and Governours
OF
FAMILIES
Belonging to my Congregation,



Some Dedicate their Books unto Lords and Ladies, or other great persons, such possibly I might find out, had a mind to seek; but as my love is most endeared unto you, to whom I stand so nearly related; so my greatest ambition is to be serviceable unto your souls; your cordial and constant love to me and my labours, (in a whiffling age,) of which you have given many manifest proofs, deserveth a greater expression of my grateful sense, than the Dedication of this Book unto you. God, by bringing you under my Ministry, hath given me the charge

of your souls , and God by bringing persons into your Families, hath given you a charge of their souls : Our charge is great , and to be guilty of the ruine of souls, is dreadful ; happy shall we be, if we be found faithful to our own and others souls , in the great day of accounts. Too many even in our Nation and City, perish , and run blind-fold unto Hell, for want of knowledge ; and the most are without knowledge, for want of instruction ; and as no way of instruction doth convey clearer light of distinct knowledge in the Principles of Religion, than the way of Catechising ; so the neglect of this in Ministers and Masters of Families is such a sin of unfaithfulness unto the souls of them that are under their charge, that all of us should take heed we have it not to answer for, at the appearance of our Lord. It is not sufficient for you to bring your children and servants to receive publick instruction ; but it is your duty also to instruct them privately , and at home to examine them in their Catechisms, I know no Catechism more full of Light, and sound Doctrine, than the Shorter Catechism of the late Re-

verend Assembly ; which, because in many answers there are things not easie to be understood by beginners ; therefore in this my Explanation of it, I have taken pains to take abroad every answer, to open it in several under-questions and Answers, and to confirm the Truths there by Reasons and Scripture-proofs, which I have endeavored to do as plainly and familiarly as I could, that every thing therein might be the more intelligible and useful, unto such as either learn, or read it. Some chief Controversies in Religion I have touched upon, briefly propounding Arguments for the backing of the Truth, and not left objections wholly un-answered, which I have the rather done, that all of you, especially the more unexperienced young ones under you, might get some Armour against every-where-prevailing Error. You know that some have committed the whole of the Explanation, so far as we have gone, unto Memory : how beneficial they have found this, others besides themselves can speak : yet all have not that strength of Memory, neither would I impose this Explanation to be learnt without book by all.

all: Yet this I advise, that you who are Masters of Families, would set apart time twice, or at least once every week, to examine your Children and Servants in the Assemblies Catechism, taking Mr. Lye's excellent Method in the way of asking Questions, whom God hath made singularly useful in the diffusing much light amongst young ones. And after they have given you the Answers without book, which are in the Catechism, that then your selves would read, or cause one of them to read some part of this Explanation on thole answers, so far as you can well go at a time: And if each of them that can read, should both in your Families and in our publick Assembly have one of these Explanations in their hands, to read along with them that read, or publickly answer, they would the better attend and understand what is read or answered; which course I apprehend will exceedingly tend to their profit; and that such as do thus with diligence, will (through Gods blessing) attain in a short time much proficiency in the best knowledge, which is such a Jewell, that none methinks should be contentedly

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without, when with less labour than for other Jewels of inferior value, it may be obtained. This Explanatory Catechism was chiefly (if not only) intended for you and the use of such as, are of my own Congregation : which if it may find acceptation also with, and prove beneficial unto other Families, I shall rejoyce. The more generally useful my Poor endeavours are, as it will tend so much the more unto the Glory of my Great Master ; so it will yeild to my self the greatest Comfort, especially in a dying hour. I shall take my leave of you, though I be not departing from you, with the departing Exhortation of the Apostle, Acts 20. 32. *And now Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

*Your earnest Souls-
well-wisher,*

T. Vincent.

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TO THE
YOUNG ONES
OF MY
CONGREGATION;
ESPECIALLY

Those that answer this
Explicatory Catechism in our
Publick Assembly.



*Should I leave you out in my
Dedication of this Book, I
might seem both injurious un-
to you, for whose sake chiefly
the Book it self was compos'd,
and injurious to my own Love,*

*which I have for you so many ways endeared;
whereby also I am strongly obliged to do all the
service I can for your Souls, Your Recipro-*
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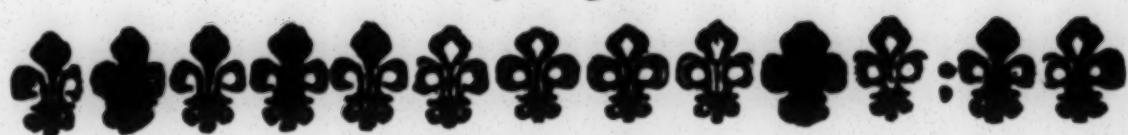
cal Love is a great tie, but the chief Obligation of all is the near Relation between us, when I can write to you, not as my Hearers only, but to many of you as my Children; and that I may say in the words of the Apostle, 1 Cor. 3. 15, (which I desire to speak, not to mine own, but to the praise and glory of God, through whose blessing alone it is, that my Ministry, so mean comparatively, hath had this effect.) Though you should have ten thousand Instructors in Christ, yet have ye not many Fathers; For in Christ Jesus I have begotten you in the Gospel. My endeavours are (as a Father to his Children) to feed you with knowledge and understanding, and that of incomparably the most excellent things. Had you as large understanding in the Secrets and Mysteries of Nature, as the greatest and most wise Philosopher, Solomon himself not excepted; had you skill in all Languages under Heaven, and could speak with the tongues of Men and Angels; yet all humane knowledge in the greatest height, and improvement of it, would not be worthy to be compared and named the same day with the knowledge of Jesus Christ, and the mysteries of Salvation with which I would acquaint you. You have seen the light of the Moon and some brightness in the Stars when the Curtains of the night have been drawn over

the Heavens; all which Luminaries upon the rising of the Sun with its more glorious light have disappeared and shrunk out of sight into darkness; such is the Light of all humane Knowledge compared with the beams of Divine Light which doth issue forth from the Sun of Righteousnesse. It is Light of the Knowledge of the Will, Wayes, and Glory of God in the face of Jesus Christ, that I desire to hold forth unto you. The whole Scripture is full of this Light; but as in the Moon, some parts are clearer than others; so in the Holy Scripture, some parts are more full of this Light: such are those parts which contain the chief things to be known and believed, to be done and practised in order unto Salvation: These things are excellently reduced by the Late Reverend Assembly, into Questions and Answers in their shorter Catechism. In this Catechism I have been some years instructing some of you; and that you might the better understand what you there learn, I did above four years ago begin this Explanation of it, which at first you had in writing, and upon your desire, afterwards I put it sheet after sheet, as you learned it, in the Press for you. The often failure of the Printer hath caused many interruptions and intercessions in our work; therefore having finished the whole, I have now Printed the whole together, that

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we be not broken off upon that account any more;
which, as the fruit of much Study, and as a
token of most dear love I present unto you. And
now (Dear Young Ones) think not much of
taking pains in learning that which hath cost
me so much pains in composing for you. Such of
you as have not time, or strength of memory for
the learning of it, I advise to the frequent
Reading of it; and where it is not read in
your Families, that you often read it over
alone. How profitable this will prove, expe-
rience (through Gods blessing) in a short
time will shew: Hereby you may be able to
look over the heads of the most of your years in
knowledge; which that you may be filled with
as with every grace, is the Prayer, for you
to the Father of Lights, from whom cometh
every good and perfect gift, of

Yours in the sincerest Bonds,

Thomas Vincent.



A N
EXPLANATION
OF THE
ASSEMBLIES
Shorter Catechism.

1. Qⁿ
Answ.

W *What is the chief end of man?*
Mans chief end is to glorify God and to enjoy him for ever.

Q. 1. What is meant by the chief end of Man?

A. The chief end of man is that which men ought chiefly to aim at, or design, to desire, seek after, and endeavour to obtain, as his chief good and happiness: unto which, his life and his actions should be referred and directed: which is the glorifying of God, and the enjoyment of God for ever

Q. 2. May men have no other chief end than the glorifying and enjoying of God?

A: Men ought to have no other chief end than the glorifying of God: but they may have subordinate ends: For, 1. Men ought to be diligent in their particular Callings for this end, that they may provide for themselves and their families. 1 Thes. 4. 11. 12, *Do your own business, and work with your own hands, that ye may have lack of nothing.* 2. Men may eat, and drink, and sleep, for this end; that they may nourish and refresh their

their bodies : It is lawful to design, and desire, and seek such things as these in such actions, subordinatly or less principally : but in these and all actions, men ought principally and chiefly to design and seek the glory of God, 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.* 3. Men may moderately desire and endeavour after the enjoyment of such a portion of the good things of the world, as are needful and useful ; but they ought to make choice of God for their chief good, and desire the eternal enjoyment of him as their chief portion. *Psal. 73. 35, 36. Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee, or in comparison with thee: My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.*

Q. 3. *What is it to glorifie God?*

A. 1. Negatively to glorifie God, is not to give any additional glory to God ; it is not to make God more glorious then he is ; for God is incapable of receiving the least addition to his essential glory, he being eternally and infinitely perfect and glorious. *Mat. 5 48. Your Father which is in heaven is perfect.* *Psal. 16. 2. Thou art my Lord, my goodness extendeth not unto thee.*

2. Affirmatively to glorifie God, is to manifest Gods glory; not only passively, as all creatures do, which have neither religion nor reason : but also actively, men glorifie God, when the design of their life and actions is the glory and honour of God. *1 Pet. 2. 9 That ye should shew forth the praises of him who hath called you* &c. **1.** When inwardly they have the highest

estimation of him, the greatest confidence in him, and the strongest affections to him, this is glorifying of God in spirit, 1 Cor. 6. 20. *Glorify God in your spirit which is Gods.* 2. When outwardly they acknowledge God according to the revelations he hath made of himself, when with their lips they shew forth God praise, Ps. 50. 23. *He that offereth praise glorifieth me.* When they sincerely endeavour in their actions the exalting of Gods Name, the promotion of the interest of his Kingdom in the world, and to yeeld that worship and obedience to him, which he hath prescribed in his Word, Psal 34.3 *O Magnifie the Lord with me, and let us exalt his Name together,* Rev. 14 7. *Fear God, and give glory to him, and worship him: that made heaven and earth, and the sea, and the fountains of waters.*

Q 4. What is it to enjoy God?

A. To enjoy God, is to acquiesce or rest in God as the chief good with complacency and delight, Psal. 116. 7. *Return unto thy rest, O my soul.*

Q 5. How is God enjoyed here?

A. 1. God is enjoyed here, when people do settle themselves upon, & cleave to the Lord by faith, Josh. 23. 8. *But cleave unto the Lord your God.* 2. When they taste the Lords goodnesse, and delight themselves in the gracious presence and sensible manifestations of Gods special love unto them, Psal. 34. 8. *O taste and see that the Lord is good,* Rom. 5. 5. *Because the love of God is shed abroad in our hearts by the Holy Ghost.*

Q 6. How will God be enjoyed by his people hereafter?

A. God will be enjoyed hereafter by his people,

ple, when they shall be admitted into his glorious presence, have an immediate sight of his face, and full sence of his love in Heaven, and there fully and eternally acquiesce and rest in him with perfect and inconcievable delight and joy, 1 Cor. 13. 12. *Now we see through a glasse darkly, but then face to face.* Heb. 4. 9. *There remaineth therefore a rest to the people of God,* Psal. 16. 11. *In thy presence there is fulness of joy, and at thy right hand are pleasures for evermore.*

Q. 7. *Why is the glorifying of God, and the enjoying of God joyned together as one chief end of Man?*

A. 1. Because God hath inseparably joyned them together, so that men cannot truly design and see the one without the other: they which enjoy God most in his house on earth, do most glorify and enjoy him, Psal. 84. 4. *Blessed are they that dwell in thy house, they will be still praising thee.* And when God shall be most fully enjoyed by the Saints in Heaven, he will be most highly glorified, 2 Thes. 1. 10. *He shall come to be glorified in the Saints.*

Q. 8. *Why ought men chiefly to design the glorifying of God in all their actions?*

A. 1. Because God hath made them; and made them for this end; and given them a soul capable of doing it beyond irrational creatures. Psal. 100. *Know ye that the Lord is God, it is he that made us and not we our selves,* Prov. 16. 4. *The Lord maketh all things for himself.* Psal. 103. 1. *Blesse the Lord O my soul, and all that is within me blesse his name.* 2. Because God doth preserve them, and make provision for them, that they might glorify him, Psal. 66. 89. *O blesse our God, O ye people which holdeth our Soul in life,* Psal. 95. 6, 7.

come let us worship before the Lord : for we are the people of his pasture, and the sheep of his hands. 3. Because God hath redeemed them, and bought them with the price of his Sons blood, that they may glorifie him, Psal. 147. 19. 20. He sheweth his word unto Jacob, his statutes and judgements unto Israel : He hath not dealt so with any nation, praise ye the Lord. Rom. 8. 16. Likewise the Spirit helpeth our infirmities. Jam. 2. 5. Heirs of the Kingdom which he hath promised unto them that love him.

Q. 9. Why ought men chiefly to desire and seek the enjoyment of God for ever ?

A. 1. Because God is the chief good, and in the enjoyment of God doth consist mans chiefest happiness, Mat. 19. 17. There is none good but one, and that is God. Ps. 4. 6, 7. There be many that say, who will shew us any good ? Lord lift up thou the light of thy countenance upon us ? Thou hast put gladness in my heart, more than in the time that their corn and wine encreased. 2. Because God is but imperfectly and inconstantly enjoyed here, and men cannot be perfectly happy untill they come unto the eternal enjoyment of God in Heaven. 1 Cor. 13. 9, 10. We know in part; but when that which is perfect is come, then that which is in part shall be done away. Phil. 3. 12. Not as though I had already attained, either were already perfect, but I follow after. if I may apprehend that for which I am apprehended, Psal. 16. 11 In thy presence there is fulness of joy.

2. Quest What Rule hath God given to direct us how we may glorifie and enjoy him ?

Ans. The Word of God which is contained in the Scriptures of the Old and New Testament

stament, is the only Rule to direct us how we may glorifie and enjoy him.

Q. 1. Why is the word contained in the Scriptures of the Old and new Testament, called the Word of God?

A. 1. Because it was not from the invention of the men which wrote the Scriptures, but from the immediate inspiration of the Spirit of God who endited them, 2 Tim. 3. 16. All Scriptures is given by inspiration of God. 2 Pet. 1. 21. Prophecie of Scriptures came not by the will of men; but holy men of God spake as they were moved by the holy Ghost.

Q. 2. How do you prove the Word in the Scriptures to be the Word of God?

A. 1. Because of the majesty of the Scriptures
1. God is frequently brought in, speaking to and by the Prophets; and his majesty set forth in such high expressions, as are not to be found in any humane Writings, Isa. 57. 15 Thus saith the high and lofty one, who inhabiteth Eternity, whose Name is holy: I dwell in the high and holy place. 1 Tim. 6. 15, 16. Who is the blessed, and the only Potentate, the King of Kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto
2. The stile and way of the Scriptures is with such Majesty, as is not in other Writings; Duties are therein prescribed which none but God can require; Sins are therein condemned, which none but God can prohibit? Threatnings of punishments are therein denounced, which none but God can bestow; and all in such a majestic way, as doth evidence God to be the Author of this Book of the Scriptures.

2. Because of the holiness and purity of the Scriptures. Rom. 1. 2. *Which God had promised before by his Prophets in the holy Scriptures* Plai. 12. 6. *The words of the Lord are pure words, as Silver tried in a Furnace of Earth, and purified seven times.* The Scriptures are holy from the beginning of them unto the end; they do not savour at all of any thing that is earthly and impure; especially the Laws of the word are holy, commanding every thing that is holy, and forbidding every thing that is impure and unholy: Whence it is evident, that the Scriptures are the Word of the holy God, and that the holy men which wrote them were acted herein by the Holy Ghost.

3. Because of the consent and harmony of the Scriptures; in the Scriptures there is a consent between the Old Testament and the New; a consent between the Types and Figures under the Law, and the things typified and prefigured under the Gospel: between the Prophecies of the Scriptures, and the fulfilling of those Prophecies: There is in the Scriptures a harmony or agreement of precepts; and a harmony or agreement of histories; and a harmony or agreement of design: Wherefore, since the Scriptures were written by so many several men, in so many several ages, and different places, and yet agreeing so well in their writings, that no irreconcilable difference is to be found in them, it is evident that they were all acted by the same Spirit of God, and therefore, that the Scriptures are the Word of God:

4. Because of the high Mysteries which are revealed in the Scriptures: we read in the
Scrip-

Scriptures of the Trinity of Persons in the God-head, the Incarnation of the Son of God, the Mystical Union of Christ and his Members; These, and such like Mysteries, were beyond the reach of the most wise and learned men to invent, much more beyond the reach of unlearned Fisher-men, by whom they were revealed; whence it is evident, that they speak not their own words, but what they were taught by the immediate inspiration of the Spirit.

5. Because of the Antiquity of the Scriptures; they were written in part before any other writings of men, and they contain a History of the most ancient things, namely, the Creation of the Old World, the Flood, and the like: Such ancient things are there revealed, which none but God knew, and therefore God must needs be the Author of them.

6. Because of the power and efficacy of the Scriptures. 1. The Scriptures are powerfull to convince, and awaken, and wound the Conscience, Heb. 4. 11, *The Word of God is quick and powerful, sharper than a two-edged Sword* 2. The Scriptures are powerful to convert and change the Heart, Psal. 19. 7. *The Law of the Lord is perfect, converting the Soul.* 3. They are powerful to quicken men out of Spiritual death and deadness. Isa. 55. 3. *Hear and thy soul shall live.* Ps. 119. 50. *Thy word hath quickned me.* 4. They are powerful to rejoyce and comfort under the deepest distresses. Psal. 19. 8. *The Statutes of the Lord are right, rejoycing the heart.* The Scriptures opened and applied, are made effectual to produce such powerful effects as do exceed the power of Nature, and can be effected only by the power of God; which sheweth that God

is the Author of the Scriptures, which he would not so far own and honour, if they were not his own.

7 Because of the design and contrivement of the Scriptures. 1. The design of the Scriptures is to give God all the Glory; the design is not to exalt any, but to debase and empty all men, and exalt Gods Name and grace in the World. 2. The marvellous contrivement of wisdom, in finding out a way for mans recovery and Salvation by Jesus Christ, when fallen by sin into such a state of misery; which no mortal brain could have invented; this doth shew not only that this contrivance was from the infinitely wise God, but also that the Scriptures which have revealed this, are his Book.

8. Because the Scriptures were confirmed by Miracles; we read of many Miracles in the Scriptures, especially those which were wrought by Jesus Christ and his Disciples, to confirm their Doctrine that was from God; such as curing some who were born blind, raising the dead, calming the Sea with a word, and many more; now these and the like Miracles were from the immediate hand of God, and the Relation we have faithfully handed down unto us, as appeareth by the Writings still amongst us, of several holy men upon them, and concerning them, as also by the several Copies of them (which could not be forged and not be found but) agreeing in the same Relation: And as surely as God did effect those Miracles, so surely is God the Author of the Scriptures which is confirmed by them.

9. Because the Scriptures were confirmed by the Blood of Martyrs; there were many thousand

good Christians in the Primitive times, who sealed and gave testimony to the truths of the Scriptures with the loss of their lives: The great faith of the Primitive Christians in the truth of the Scriptures, who might easily have found out the deceit, had there been any deceit imposed upon men in them; and the great patience and constancy which they shewed in their sufferings as an evidence of their faith, a weighty Argument in conjunction with the others, to prove the Divine Authority of the Scriptures.

10. Because of the testimony of the Spirit of God, in, and with, and by the Scriptures upon the hearts of Believers; 1 John 2. 20. *Ye have an Unction from the Holy One. and ye know all things, because.* v. 27. *The same anointing teacheth you of all things, and is truth, and is no lie.* Without this Testimony and teaching of the Spirit, all other Arguments will be ineffectual to persuade unto a saving Faith.

Q 3. Why was the Word of God put into Scripture or Writings?

A. 1. That the History and Doctrine of the Word might be the better conveyed down to Posterity; for if the Word revealed to holy men so many ages since, had been entrusted only unto the memories of men, by tradition to be passed down from one generation to another, (supposing the persons with whom the Word was entrusted, were faithful, yet) the memories of men being weak, and unfaithful, many truths of all likelihood would have been lost by this time; therefore there was not a more suitable way of making known the grace of God unto future ages, than by committing the Word to Writing.

God to Writing, 2 Pet. 3. 1. *This second Epistle I write unto you by way of remembrance.* 2. That the Gospel in the Word might the better be propagated in several Nations; reports of others would not so easily have been believed, as the Writings of the Prophets and Apostles themselves, unto whom the Word was revealed. 3. That there might be in the Church a standing Rule of Faith and Life, according to which all Doctrines might be examined, and all actions might be ordered; and by consequence, that corrupt principles, and corrupt practices might be prevented, which the minds and hearts of men are very prone unto, and would have the more seeming pretence for, were there not express Scripture against both, Isa. 8. 20. *To the Law and to the testimonies, if they speak not according to this word it is because there is no light in them.*

Q 4. *Which are the Scriptures of the Old Testament: and which the Scriptures of the New Testament?*

A. The Scriptures of the Old Testament, are the Scriptures in the former part of the Bible, beginning at *Genesis*, and ending with *Malachy*. The Scriptures of the New Testament, are the Scriptures in the latter part of the Bible, beginning at *Matthew*, and ending with the *Revelation*.

Q 5. *Why are the Scriptures in the former part of the Bible, called the Scriptures of the Old Testament?*

A. Because the Testament or Covenant of Grace which God made with man, is therein revealed in the old dispensation of it, in which Christ the Testator of the Testament, and Mediator of the Covenant, is set forth by Types and

and Figures ; and many burdensome services, and carnal Ordinances of the Ceremonial Law were required.

Q. 6. Why are the Scriptures in the latter part of the Bible, called the Scriptures of the New Testament ?

A. Because the Testament of God, or Covenant of Grace is therein revealed in the New Dispensation of it, without Types and Figures, Christ himself being revealed, as come in the flesh, who before was shadowed under them, who having fulfilled the Ceremonial Law, had abolished it, and freed his people from the yolk of bondage, requiring now more spiritual worship in its room.

Q. 7. Are not the Scriptures in the Apocryphal Books, the Word of God ?

A. Though there be many true and good things in these Books, which may be read profitably, as in other Authors ; yet they are not to be esteemed as Canonical Scripture, and part of the Word of God. 1. Because they were not written in the Hebrew tongue, nor acknowledged as Canonical by the Jews of old, unto whom the keeping of the Oracles of God was then committed. 2. Because in those Books there are some things false and disagreeable to the Word of God. 3. Because there is not the power and Majesty in those Books as in Canonical Scripture. 4. Because the Author of *Ecclesiasticus* (the choicest of all the Apocryphal Books) doth crave pardon, if any thing be amiss in that Book, which he would not have done, had he been guided by the infallible Spirit of God therein.

Q. 8. Have not the Scriptures their Authority from the Church, as the Papists affirm ?

A. N.

A. No. 1. Because the Church, on whose Testimony they say the Scriptures do depend, is an Apostate and Corrupt Church, and the Seat of Anti-christ. **2.** Because the true Church of Christ doth depend in its being on the Scriptures, and therefore the Scriptures cannot depend upon the Church for its Authority, Ephes. 2. 19, 20. *Ye are fellow Citizens of the Saints, and of the Household of God, being built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner stone.*

3. Because if the Authority of Scriptures did depend upon the Church, then the Church in it self, without the Scriptures, must be infallible, otherwise our Faith in the Scriptures from their witness could not be certain: but the Church in it self without the Scriptures is not infallible.

Q 9. *Why are the Scriptures called the Rule to direct us how we may glorifie and enjoy God?*

A. Because all Doctrine which we are bound to believe, must be measured or judged of; all duties which we are bound to practise, as means in order to the attainment of this chief Good of man, must be squared or conformed unto this Rule, Gal. 6. 16. *As many as walk according to this Rule, peace be on them.*

Q. 10. *Why are the Scriptures called the only Rule?*

A. Because the Scriptures and nothing else is sufficient to direct us how we may glorifie and enjoy God.

Q 11. *Is not Natural Reason without the light of the Scriptures sufficient to direct us?*

A. 1. Indeed Natural Reason, from the Natural impressions of a Deity upon the mind, and the evidences of a Deity in the works of

Creation and Providence, shew that there is a God, and that this God is infinite in his Being, and Power, and Wisdom, and Goodness; and that he is to be glorified and worshipped by his Creatures.

2. But Natural Reason cannot fully and sufficiently shew what God is. 1. It cannot reveal his Love and Mercy to sinners in his Son. 2. It cannot reveal how he should be Glorified and Worshipped. 3. It cannot direct us how we should enjoy him either here or hereafter.

Q. 12. *Are not the unwritten Traditions of the Church of Rome to be made use of as a Rule for our direction; especially since the Apostle exhorteth the Thessalonians, 2 Thes. 2. 15. To hold fast the Traditions which they had been taught, not only by writing, but also by word of mouth; and many of the Traditions of the Church of Rome, are pretended to be Apostolical?*

A. The unwritten Traditions of the Church of Rome are not to be made use of as a Rule for our direction, 1. Because no unwritten traditions could be conveyed down from the Apostles times unto ours by word of mouth, without danger of mistake and corruption; and therefore we cannot be certain their Traditions, which they call Apostolical, are not corrupted; as must be, if we use them as our Rule. 2. Because we have reason to think, the Church of Rome being so much corrupted, that their Traditions are corrupted too; especially when Hereticks tell us of the general corruptions, ignorance and viciousness of some Generations in the Church, namely, in the 9th and 10th Centuries and afterwards; through which sink of time we cannot rationally expect to receive pure and

ons. 3. Because several of their Traditions are contrary to the express Word of God, like those of the Elders amongst the *Pharisees*, which our Saviour doth condemn, together with all humane impositions, *Mat. 15. 6, 9. Ye have made the Commandments of God of none effect by your Tradition: but in vain do they worship me, teaching for Doctrines the Commandments of men.* 4. Because, however, the *Thessalonians* were bound to hold fast some unwritten Traditions for a while, because the History of Christ, and much of the Gospel, they had for the present only from the mouths and testimony of the Apostles; yet afterwards the whole History of Christ, and whatever was necessary to be known and believed and practised, in order to salvation, was committed to writings in the books of the New Testament, both for the sake of the present and future Generations of the Church, that so the Gospel might not be corrupted by unwritten Traditions; therefore all unwritten Traditions are to be rejected.

Q. 13. *Is not the Light within men, and the Spirit of God without the Scriptures (which Quakers and Enthusiasts pretend unto) to be made use of as a Rule for our directions.*

A. The light which is in men without the Scripture, is not to be used for our Rule. 1. Because whatever Light any pretend unto without the Word, is but darkness, in which whosoever walketh, he must needs stumble and fall into the ditch, *1/a 8 20. To the Law and to the Testimonies, if they speak not according to this Word, it is because there is no light in them.*

2. Whatever spirit any have which leadeth them against or besides the Rule of the Scriptures, it is not the Spirit of God, and of Truth, but a spirit

of Error and Delusion. The Scripture telleth us plainly, that such as hear not the Apostles speaking in the Word, are acted by an erroneous spirit, 1 Joh. 4: 1, 6. Beloved, believe not every spirit, but try the spirits whether they be of God, because many false Prophets are gone out into the world. We are of God: he that knoweth God, heareth us; he that is not of God heareth us not: hereby know we the spirit of Truth and the spirit of Error.

3. Quest. What do the Scriptures principally teach?

Ans. The Scriptures principally teach what man is to believe concerning God, and what duty God requireth of man.

Q. 1. What is it to believe?

A. To believe, is to assent or give credit to truths, because of the Authority of another.

Q. 2. What is it to believe what the Scriptures teach?

A. To believe that which the Scriptures teach, is to assent or give credit to the truths thereof, because of the Authority of God, whose word the Scriptures are; this is Divine Faith,

Q. 3. What is implied in the things concerning God which the Scriptures teach?

A. In the things concerning God, which the Scriptures teach, is implied all points of Faith, as it is Divine.

Q. 4. Are Christians to believe nothing as a point of Faith, but what the Scriptures teach?

A. No. Because no other book of the world is of Divine Authority but the Scriptures, and therefore not absolutely infallible.

Q. 5. What is meant by the duty which God requireth of man?

A. By

A. By the duty which God requireth of man, we are to understand that which is Gods due, or that which we owe to God, and are bound to do, as we are Creatures, and Subjects, and Children.

Q. 6. *Are we bound to nothing in point of Practice, but what is required in the Scripture?*

A. No. Because the Laws and Commandments of God in the Scriptures are so exceeding large and extensive, that they reach both the inward and outward man, and whole Conversation, so that nothing is lawful for us to do, except it be directly or consequentially prescribed in the Word.

Q. 7. *How do the Scriptures teach matters of Practice?*

The Scriptures teach the matters of Faith and Practice by revealing these things externally; the Spirit of God only in the Scriptures, can teach them internally and effectually to salvation.

Q. 8. *Why are the Scriptures said principally to teach what man is to believe concerning God, and what duty God requireth of man?*

A. Because though all things taught in the Scriptures are alike true, having the stamp of Divine Authority upon them; yet all things in the Scriptures are not alike necessary and useful. Those things which man is bound to believe and do as necessary to Salvation, are the things which the Scriptures do principally teach.

4. Quest. *What is God?*

Ans. God is a Spirit, infinite Eternal, Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. 1. *What kind of substance is God?*

A. God is a Spirit, Job. 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

Q. 2. *What is a Spirit?*

A. A Spirit is an immaterial Substance without flesh or bones, or bodily parts, Luk. 24. 39 *Behold my hands, and my feet, that it is I my self handle me and see, for a spirit hath not flesh and bones, as ye see me have.*

Q. 3. *How is God said then in Scripture, to have eyes, and ears, and mouth, and hands, and other parts?* Plal. 34. 15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* Isa. 1. 20 *The mouth of the Lord hath spoken it.* Heb. 10. 31. *It is a fearful thing to fall into the hands of the living God?*

A. These and the like bodily parts are not in God properly, as they be in men? but figuratively, and after the manner of men, he is pleased to condescend (in expressing himself hereby) to our weak capacities, that we might the more easily conceive of him by such resemblances.

Q. 4. *How doth God differ from Angels and the Souls of men, who also are spiritual and immaterial substances?*

A. 1. Angels and the Souls of men are created Spirits, and depend in their Being upon God, but God is an uncreated Spirit, and dependeth in his Being upon none. 2. Angels and the souls of men are Finite Spirits, but God is an Infinite Spirit.

Q. 5. *What is it to be infinite?*

A. To be infinite is to be without Measure, Bounds or Limits,

Q. 6. *In what regard is God Infinite?*

A. 1. God is infinite or without bounds in re-
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gard of his Being and perfection; and therefore is incomprehensible, Job 11: 7. *Canst thou by searching find out God: canst thou find out the Almighty unto perfection?* 2. God is Infinite and without measure and bounds, in regard of place, and therefore he is every-where present, Jer. 23: 24. *Can a man bide himself in secret places, and I shall not see him, saith the Lord? Do not I fill both Heaven and Earth?* And yet neither the Earth, nor the Heavens, nor the Heaven of Heavens is able to contain him. 1 Kings 8: 27. 3. God is Infinite or without measure and bounds in regard of time, and therefore he is eternal, 1 Tim. 1: 17. *Now unto the King Eternal, Immortal, invisible, and only Wise God, be honour and glory, for ever. and ever.* 4. God is Infinite or without measure and bounds, in regard of all his communicable Attributes.

Q. 7. What is it to be Eternal?

A. To be Eternal, is to have neither beginning nor ending.

Q. 8. How doth it appear that God is Eternal?

A. 1. From Scripture, Psal. 90: 1. *Before the Mountains were brought forth, or ever the Earth or the World was framed, even from everlasting to everlasting thou art God.*

2. From Reason, 1. God gave a being to the world, and all things therein at the beginning of time, therefore he must needs be before the world and before time, and therefore *from everlasting.*

2. God is an absolutely necessary Being; because the first Being, because altogether independent, and beyond the reach of any power to put an end to him; therefore he is unchangeable, therefore to everlasting he is God.

Q. 9. How doth God differ from his Creatures, in regard of his Eternity?

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A. 1. Some

A. 1. Some Creatures have their beginning with time, and their ending with time; as the Heavens, and the foundations of the Earth. 2. Some Creatures have their beginning in time, and their ending also in time; as those Creatures upon the Earth which are generated and corrupted, which are born and live for a while, and then die. 3. Some Creatures have their beginning in time, yet do not end with or in time, but endure for ever, as Angels and the souls of men. 4. But God differeth from all, in that he was from everlasting, before time, and will remain unto everlasting, when time shall be no more.

Q. 10. What is it to be unchangeable?

A. To be unchangeable, is to be always the same without any alteration.

Q. 11. In what regard is God unchangeable?

A. 1. God is unchangeable in regard of his Nature and Essence, Psal. 102. 25, 26, 27. *Of old thou hast laid the foundations of the Earth, and the heavens are the work of thine hands; they shall perish, but thou shalt endure; they shall be changed, but thou art the same.* 2. God is unchangeable in regard of his Counsel and purpose, Isa. 46. 10. *My counsel shall stand, and I will do all my pleasure.* Heb. 6. 17. *Wherein God willing to shew the immutability of his Counsel.* 3. God is unchangeable in regard of his Love and special Favours, Rom. 11. 22. *The gifts and calling of God are without Repentance.* Jam. 1. 17. *Every good and perfect gift cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning.*

Q. 12. How is God said to be Infinite, Eternal, Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth?

A. 1. In that Being, Wisdom, Power, Holiness,

ness, Justice, Goodness, and Truth, which are communicable unto, and may be in some degree and measure found in the Creatures, they are in God Infinitely, Eternally, Unchangeably, and so altogether in an incommunicable manner. 1. Creatures have a Being, but it is a finite Being, a Being in time, a changeable Being; Gods Being is Infinite, Eternal and Unchangeable. 2. Creatures may have Wisdom, but it is finite and imperfect Wisdom; Gods Wisdom is Infinite and absolutely perfect. 3. Creatures may have some Power, but it is finite and limited power, such as may be taken away; they may have power to do something dependingly upon God; but God is infinite in Power, he is Omnipotent, and can do all things independently without the help of any. 4. Creatures may have some Holiness, and Justice, and Goodness, and Truth; but all these are qualities in them, they are finite, and in an inferior degree, and they are subject to change: But these things are Essence in God, they are Infinite and perfect in him; his Holiness is Infinite, his Justice is Infinite, his Goodness is Infinite, his Truth is Infinite; and all these are Eternally in him, without any variableness or possibility of change.

Q. 13. What is the Wisdom of God?

A. The Wisdom of God is his essential Property, whereby by one simple and eternal act he knoweth both himself and all possible things perfectly, and according to which he maketh, directeth and ordereth all future things for his own glory.

Q. 14. Wherein doth the Wisdom of God appear?

A. 1. Gods Wisdom doth appear in his perfect knowledge of all possible things, all past things, all

all present things, all future things in their Natures, Causes, Virtues and Operations; and that not by Relation, Observation, or Induction of Reason, as men know some things; but by one simple and eternal act of his Understanding, *Psal. 147. 5. His Understanding is Infinite. Psal. 139. 1. O Lord thou hast searched me, and known me: such knowledge is too wonderful for me, it is high, I cannot attain unto it, Heb. 4. 13. Neither is there any creature which is not manifest in his sight, but all things are naked and open unto the eyes of him, with whom we have to do*

2. Gods Willom doth appear in the beautiful variety of Creatures which he hath made above and below, *Psal. 104. 24. O Lord how manifold are thy works! in Wisdom hast thou made them all,*

3. Gods Willom doth appear in his admirable contrivance of our redemption through his Son, whereby his Justice is fully satisfied, and his people are graciously saved, *1 Cor. 2. 6, 7. Howbeit we speak wisdom among them that are perfect, the wisdom of God is a Mystery, &c.* This is that wisdom which was made known by the Church unto the Angels, *Eph. 3. 10. To the intent that unto the principalities might be known by the Church the manifold wisdom of God.*

4. Gods Willom doth appear in his excellent government of all his Creatures. 1. In his government of unreasonable Creatures, directing them unto their ends, though they have no reason to guide them. 2. In his government of Reasonable Creatures that are wicked, overruling all their actions for his own glory, though they be intended by them for his dishonour, *Psal. 76. 10. Surely the wrath of man shall praise thee.* 3. In his government of his Church
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and people; the disposal of his special favours to the most unworthy, that he might reap all the glory, his qualifying and making use of instruments in great works beyond their own thoughts and designs, his seasonable provisions for his people, his strange preservation of them from the malice of subtle and powerful enemies; his promoting his own interest in the world by the means which men use to subvert it, and the like, do evidently declare the infinite Wisdom of God.

Q. 15. What is the power of God?

A. The power of God is his **Essential Property**, whereby he can do all things, *Gen. 17. 1. I am the Almighty God.*

Q. 16. Wherein doth the power of God shew it self?

A. 1. The power of God doth shew it self in what he *hath done*; he hath created all things. *Rom. 1. 20. The invisible things of him from the Creation of the World, are clearly seen by the things which he hath made, even his eternal Power and God-head.* He hath effected many Miracles which we read of both in the Old and New Testament, which exceeded the power of natural causes; he hath raised up to himself, and preserved his Church in all ages, notwithstanding the rage and malice of all the powers of earth, and hell, who have endeavoured to extirpate it. *Mat. 16. 18. Upon the rock will I build my Church, and the gates of hell shall not prevail against it.*

2. The power of God doth shew it self in what he *doth*; he upholdeth all his creatures in their being and operations. *Hsh. 1. 3. Upholding all things by the word of his Power.* He plucks his chosen people out of the snare of the

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the Devil, and powerfully draws them and joyns them by faith unto Jesus Christ. Eph. 1. 19. *And what is the exceeding greatness of his Power towards them that believe.* He worketh grace in his people, and maintaineth his work, and enableth them to persevere. 1 Pet: 1. 5. *Who are kept by the Power of God through faith unto salvation.* He restraineth the wicked, and bringeth Satan under the feet of his people; he worketh continually, easily, irresistably and indefatigably; all which sheweth his Power.

3. The Power of God doth shew it self in what he *will do*; he will make the Kingdom of the earth to stoop to his Son, and that both of Jew and Gentile; he will ruine Anti-Christ, though never so potent at the present; he will raise up the dead out of their Graves, and destroy the visible world at the last day; and he will shew the power of his Anger, in the everlasting punishment of the wicked in Hell.

4. The power of God doth shew it self in what he *can do*; he can do what ever he pleaseth, he can do whatever is possible to infinite Power, whatever doth not imply a contradiction, or argue imperfection.

Q 17. *What is the Holinesse of God?*

A. The holiness of God is his Essential Property, whereby he is infinitely pure, loveth and delighteth in his own purity, and in all the resemblances of it which any of his Creatures have; and is perfectly free from all impurity, and hateth it wherever he seeth it.

Q. 18. *How may God be said to be Holy?*

A. 1. The Name of God is holy, Psal. 111 9. *Holy and reverend is his Name.* 2. The name of God is holy. Rev. 4. 8. *Holy, holy, holy, Lord God Almighty.* 3. The persons of the Godhead

are holy : The Father is holy. Joh, 17. 11. *Holy Father, keep, through thy name, those which thou hast given me :* The Son is holy, Acts 5. 27. *Against thy holy Child Jesus were they gathered;* The Spirit is holy, Rom. 17. 11. *Joy in the Holy Ghost.* 4. The works of God are holy, Psal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* 5. The word of God is holy, Rom. 1. 2. *Which he hath promised in the Holy Scriptures.* His Law is holy, Rom. 7. 12 *The Law is holy, and the Commandment holy, just and good.* And his Gospel is holy. Luke. 1. 72. *To remember his holy Covenant.* 6. The Worship of God is holy : The Matter of it is holy. Mal. 1. 11. *In every place incense shall be offered unto my Name, and a pure offering of righteousness.* The manner of it holy, John 3. 24. *God will be worshipped in Spirit and in Truth.* The time of it holy. Exod. 20. 8 *Remember the Sabbath day to keep it holy.* 7. The dwelling place of God is holy. Isa. 57. 15. *Thus saith the High and Holy One, I dwell in the High and Holy Place.* 8. The Angels which attend upon God in heaven are holy, Mat. 25. 31. *All the Holy Angels with him.* 9. The people of God upon earth are holy. Deut. 7. 6. *Thou art a holy people unto the Lord.* 10. God requireth, worketh, loveth and delighteth in holiness, 1 Pet. 1. 15. *Be ye holy.* 1 Thes. 4. 3. *This is the will of God, even your sanctification.* 11. God hateth sin and sinners infinitely, and without holiness will not admit any into his kingdom, Psal. 5. 5. *Thou hatest all workers of iniquity.* Heb. 12. 14. *Follow peace with all men, and holiness without which none shall see God.*

Q. 19. *What is the Justice of God ?*

A. The Justice of God is his essential property, whereby he is infinitely righteous and equal.

equal, both in himself and in all his dealing with his Creatures.

Q. 20. *Wherein doth the Justice of God shew it self.*

A. 1. In the punishment which he inflict upon Christ our Surety, for our sins, Isa 53. *He was wounded for our transgressions, and bruised for our iniquities.* 1. In the Vengeance he will execute upon Unbelievers for their own sins on the day of wrath. 2 Thes. 1. 7, 8, 9. *The Lord will be revealed in flaming fire, taking vengeance on them that obey not the Gospel, who shall be punished with everlasting destruction.* 3. In the reward he will give to his people through the merits of Christ, Mat. 5. 12. *Great is your reward in heaven.* 2 Tim. 4. 8. *Henceforth is laid up for me a crown of righteousness.* 4. In those temporal Judgements he bringeth upon a people or person for their sins in this world, Dan. 9. 7. *O Lord, Righteousness belongeth unto thee, but unto us confusion of faces, as it is this day.* Lam. 3. 39. *Wherefore doth a Living man complain, a man for the punishment of his sins?*

Q. 21. *What is the goodness of God?*

A. The goodness of God is his essential property, whereby he is altogether good in himself, and the Author of all good. Ps. 119. 61. *Thou art good and doest good.*

Q. 22. *Wherein doth the goodness of God appear*

A. Gods goodness doth appear, 1. In the works which he hath made, Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good.* 2. In his bounty and provisions for all his Creatures. Psal. 145. 9. *The Lord is good to all.* v. 15. *The eyes of all wait upon thee.* 3. In his patience and forbearance towards the wicked, and his enemies, Rom.

4. Or despisest thou the riches of his goodness, and forbearance, and long suffering. 4. And chiefly Gods goodness doth appear in his especial love and mercy towards his own people; in choosing them, in redeeming them, in calling them, in pardoning them, in adopting them, in sanctifying them; in all the priviledges he bestoweth upon them, and manifestations of his love unto them here; and in his taking them unto, and giving them possession of his Kingdom hereafter, Exod. 34. 6, 7. *The Lord, Gracious and merciful, abundant in goodness, keeping Mercy for thousands, forgiving iniquity, transgression and sin, &c.*

Q. 23 What is the truth of God?

A. The truth of God is his essential property, whereby he is sincere and faithful, free from all falshood and simulation; Tit. 1. 1. *In hope of Eternal life, which God who cannot lie hath promised.* Heb. 6. 18. *By two immutable things, in which it is impossible that God should lie.*

Q. 24 Wherein doth the Truth of God appear?

A. Gods Truth doth appear, 1. In the soundness of the Doctrine which he hath revealed, wherein there is no flaw or corruption. 2 Tim. 1. 13. *Hold fast the form of sound words which thou hast heard of me.* 2. In the certainty of the Histories which he hath recorded, wherein there is no lie or mistake, Luke 1. 3, 4. *It seemed good to me to write to thee, that thou mightest know the certainty of those things, wherein thou hast been instructed.* 3. In the accomplishment of the Prophecies which he hath foretold, wherein there is no failing or falling short. John 1. 45. *We have found him of whom Moses in the Law and the Prophets did write.* Mat. 24. 35. *Heaven and Earth shall pass away, but*

but my word shall not pass away. 4. In the fulfilling the promises which he hath made to his people. Heb. 10. 23. *He is faithful that hath promised* 5. In executing the Judgements which he hath threatened against the wicked, Zech. 6. But my words, did they not take hold on your Fathers? 6. But the great appearance of God's Truth will be at the day of Christs appearance to Judgement, when rewards and punishments shall be dispensed according to what he hath foretold us in the Book of the Holy Scriptures.

5. *Quest. Are there more Gods than one only?*

Ans. There is but one only, the living and true God.

Q. 1. *Why is God said to be one only?*

A. In opposition to many Gods, Deut. 6. *Hear O Israel, the Lord our God is one* Rom. 1 Cor. 8. 4 5, 6 *We know that there is none other God but one; for though there be that are called Gods, whether in Heaven or Earth (as there are Gods many, and Lords many) yet unto us there is but one God.*

Q. 2. *Why is God said to be the living God?*

A. In opposition to dead Idols, Psal. 115. 5 6. *Their idols are gold and silver, the work of mens hands: They have mouths, but they speak not, eyes have they, and see not; ears have they, but they hear not, &c.* 1 Thes. 1. 9. *Ye turn from idols to serve the living God.*

Q. 3. *Why is God said to be the true God?*

A. In opposition to all false gods, Jer. 10, 11, 15. *The Lord is the true God: the gods that have not made the Heavens and the Earth shall perish from the Earth, and from under the Heavens; they are vanity, and the work of error.*

Q. 4. *How doth it appear that God is one only?*

A. Because God is infinite, and there cannot

there more than one Infinite Being; for as much
 as one Infinite Being doth set bounds and li-
 mits unto all other Beings, and nothing that
 is bounded and limited can be Infinite.

Zech. Q. 5. How doth it appear that God is Living?

*Ans. A. 1. Because God giveth to, and preserv-
 eth life in all his Creatures. 1 Tim. 6. 13. I give
 thee a charge in the sight of God, who quickneth all
 things. Acts 17. 28. In him we live, and move,
 and have our being. 2. Because God reigneth
 ever, Jer. 10. 10. The Lord is a living God,
 and an everlasting King.*

*Q. 6. How doth it appear that God is true, that
 he hath a true Being, or that there is a God in-
 deed?*

*Ans. A. By several Arguments, sufficient to con-
 vince all the Atheists in the world, if they
 would hearken to their own reason.*

*Q. 7. What is the first Argument to prove that
 there is a God?*

*Ans. A. The first Argument to prove that there
 is a God, may be drawn from the being of all
 things. 1. The Being of the Heavens, the
 high stories which are there erected, the glori-
 ous lights which are there placed, the glitter-
 ing stars which there move. 2. The being
 of the earth, whose foundations are sure and
 unmoved by storms and tempests, though it
 hang like a Ball in the midst of the Air. 3. The
 being of the vast Sea, where there is such
 abundance of waters, as some think, higher
 than the Earth, which yet are bounded and
 restrained from overflowing and drowning the
 Land and its Inhabitants, as once they did, when
 their limits were for a while removed. 4. The
 being of such various Creatures above and be-
 low, especially of those which have motion
 and*

and life in themselves. 5. And chiefly the being of Man, the curious workmanship of the body in the Womb, especially the being of Mans Soul, which is immaterial, invisible, rational, immortal, and which cannot arise from the power of the matter (as the sensitive soul of brutes) neither doth depend on the body, some of its operations. These and all the works which our eye doth see, or mind doth apprehend, do prove that there is a God, who hath given a being to them, and continueth the same therein.

Q. 8. VVherein lieth the force of this Argument, to prove from the being of all things that there is a God?

A. All things that have a being, they must either, 1. Have their being from Eternity; Or, 2. Must give a being to themselves; Or, 3. They must have their being from God. But first, They could not have their being from Eternity, for then they would be infinite in duration, and so capable of no measure by time: they would be necessary, and so capable of no alteration or destruction: but both Reason and Experience doth evidence the contrary, therefore they are not Eternal. 2. Things cannot give a being to themselves, for that which giveth a being to a thing must be before it, and hence it would follow, that things should be and not be at the same time, which is a contradiction, and absurd. 3. Therefore thirdly, It must necessarily follow, that there is a God, who is a necessary, infinite and eternal being; who is Omnipotent, and hath given a being to all Creatures.

Q. 9. VVhat is the second Argument to prove that there is a God?

A. The

A. The second Argument to prove that there is a God, may be drawn from the government of all things. 1. The beautiful order, and constant motion of Heavenly bodies shedding down light and heat, and sweet influence upon the earth, without which, all living Creatures below would quickly languish and die. 2. The bottling up of waters in the clouds, and sprinkling of rain from thence upon the dry and parched ground, without which it would yield no fruit. 3. The cleansing of the Air, and fanning of the Earth with the wings of the wind, without which, in some hotter Climates the Inhabitants could not live. 4. The subjection of many strong and fierce creatures unto weak and timorous man. 5. The subser-viency of irrational and inanimate creatures one to another, and the guiding them without their own designment, unto their ends. 6. Notwithstanding the various, innumerable and seeming contrary particular ends, which the many creatures in the world have, the directing them without confusion to one common end, in which they do all agree : This doth undenyably prove, that there is an infinitely powerful, and wise God, who is the supreme Lord and Governour of the world.

Q 10. What is the third Argument to prove that there is a God ?

A. The third Argument to prove that there is a God, may be drawn from the impressions of a Deity upon the Consciences of all men, in all Ages and Nations, which could not be so deep and universal, were it a fancy only, and groundless conceit. 1. The hellish grips and lames, the horrible dreads and tremblings of guilty consciences upon the commission of some
more

more notorious crimes, which they do not
punishment for from men, is a witness of a
ty to them, whose future vengeance they
afraid of. 2. The worship which Heath
generally give unto false gods, is an evidence
that there is a true God, though they be ig
rant of him.

*Q. 11. What is the fourth Argument to prove
that there is a God?*

A. The fourth Argument to prove that there
is a God, may be drawn from the Revelation
the Scriptures. The Majesty, high Myfteries
Efficacy, and like Arguments, which prove
that the Scriptures could have no other Author
but God alone, do more abundantly prove
that there is a God who hath more clearly re
vealed himself and his will in that Book, than
in the Book of the Creatures.

*Q. 12. What is the fifth Argument to prove
that there is a God?*

A. The fifth Argument to prove that there
is a God, may be drawn from the Image of
God on his people, the stamp of holiness on
Gods people, which maketh them to differ
from all others, and from what themselves
were before conversion, doth shew (as a picture
the man) that there is a God, whose Image
they bear, and who by the Almighty Power
of his Spirit hath thus formed them after
his own likeness.

*Q. 13. If it be so certain that there is a God,
whence is it that there be so many Atheists,
who believe there is no God?*

A. 1. There are many that live as if there
were no God, and wish there were no God,
who yet secretly believe that there is a God,
and carry a dread of him in their Conscience.

I hardly think that any who have most of all
 forced out the impressions of God, and do
 endeavour to persuade themselves and others,
 that there is no God, and constantly of that
 kind, but some times in great dangers, they
 lie under convictions of a Deity. 3. There are
 some that have wrought up themselves to any
 measure of persuasion that there is no God, but
 which, whose interest doth sway them, and blind
 them therein; because they being so vicious,
 they know if there be a God, he will surely take
 vengeance upon them. 4. The thing is certain
 that there is a God, whether some believe it
 or no, as the Sun doth shine, though some men
 be blind, and not discern its light.

*6. Quest. How many persons are there in the
 Godhead?*

Ans. There are three persons in the God-
 head, the Father, and the Son, and the Ho-
 ly Ghost; and these three are one God, the
 same in Substance, equal in power and Glo-

Q. 1. What is meant by the Godhead?

A. By the Godhead is meant the Divine Na-
 ture or Essence.

*Q. 2. Are there three Divine Natures and es-
 sences, or are there three Gods?*

A. Not for though the three Persons, be God,
 Father God, the Son God, and the Holy
 Ghost God, yet they are not three Gods, but
 one God; the Essence of God is the same in all
 three Persons, 1 Joh. 5. 7. There are three
 that bear Record in Heaven, the Father, the Word
 (which is the Son) and the Holy Ghost, and these
 are one.

*Q. 3. What is meant by the three persons in
 the Godhead?*
A. By

A. By the three Persons in the Godhead we to understand the same Nature of God in three ways of subsisting, each Person having distinct Personal Properties.

Q. 4. *What is the personal property of the Father?*

A. The Personal property of the Father is to beget the Son, and that from all Eternity. Heb. 1. 5, 8 *Unto which of the Angels said he any time, Thou art my Son, this day have I gotten thee? Unto the Son he saith. Thy Throne O God, is for ever.*

Q. 5. *What is the Personal Property of the Son?*

A. The personal property of the Son is to be begotten of the Father, John 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.*

Q. 6. *What is the Personal Property of the Holy Ghost?*

A. The Personal Property of the Holy Ghost is to proceed from the Father and the Son. John 15. 26. *And when the Comforter is sent, whom I shall send from the Father, even the Spirit of Truth which proceedeth from the Father, shall testify of me.*

Q. 7. *How doth it appear that the Father is the Father?*

A. Because the Father is the Original of all other Persons, and of every thing else, and because all Divine Attributes and Worship are ascribed to him.

Q. 8. *How doth it appear that the Son is the Son?*

A. 1. Because he is called God in the Scriptures. Joh. 1. 1. *And the Word was God* Rom. 9. 5 *whom as concerning the Flesh, Christ came* is over all, God blessed for ever. 2. Because all Attributes of God are ascribed unto him: For

we piry, John 8. 58. Before Abraham was, I am
 and omniscience, Joh 21. 17. Lord thou knowest all
 things, thou knowest that I love thee. Omnipre-
 sence. Mat. 18. 10. Where two or three are ga-
 thered together in my Name, there am I in the
 midst of them. Divine Power. Heb 1. 3 He up-
 holdeth all things by the Word of his Power. 3.
 Because the honour and worship which is due
 only to God doth belong to him: In him we
 must believe, John 14. 1. Believe in me In his
 Name we must be baptized, Mar. 28. 19. Bap-
 tizing them in the Name of the Father and of the
 Son, and of the Holy Ghost Upon his Name we
 must call, 1 Cor 1. 2 With all that call upon the
 Name of the Lord Jesus Christ. 4. Because if
 the Son were not God, he could not have been
 a mediator.

Q 6. How doth it appear that the Holy Ghost
 is God?

A. 1. Because the Holy Ghost is called God,
 Acts 5. 3, 4. Why hath Satan filled thine heart to
 lie to the Holy Ghost: thou hast not lied unto men,
 but unto God. 2. Because the Attributes of God
 are ascribed unto him. Omnipresence. Psa. 139.
 7. Whither shall I go from thy Spirit? Especially,
 he is present in the hearts of all Believers, Joh.
 14. 17. He dwelleth in you, and shall be in you.
 Omniscience, 1 Cor. 2. 10. The Spirit searcheth
 all things. 3. Because of the powerful works
 of the Spirit which none but God can effect;
 such as Regeneration, Joh. 3. 5. Except a man
 is born of the Spirit, he cannot enter into the King-
 dom of God. Guiding believers into all truth,
 John 16. 13. Howbeit when the spirit of truth is
 come, he shall guide you into all truth. Sanctifi-
 cation, Rom. 15. 16. That the offering up of the
 Gentiles might be acceptable, being sanctified by
 the

the holy Ghost. Comfort called therefore the Comforter, John 15. 16. But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. Communion, 2 Cor. 13. 14. The Communion of the Holy Ghost be with you all. 4. Because the honour and worship due only unto God, doth belong unto the Spirit. We must believe in him. This is an Article in the Creed (Commonly called the Apostles Creed) I believe in the holy Ghost. We must be Baptized in his Name, Mat. 28. 19. Baptizing them in the Name of the Father, and the Son, and the Holy Ghost.

Q. 10. How doth it appear that the Father, and the Son, and Holy Ghost being but one God, are three distinct Persons?

A. 1. The Father begetting is called a Person in the Scripture, Heb. 1. 3. Christ is said to be the express image of his Person; and by the same reason the Son begotten of the Father, is a Person, and the Holy Ghost proceeding from the Father and the Son, is a Person. 2. That the Father and the Son are distinct Persons, is evident from John 8. 16, 17, 18. I am not alone, I and the Father that sent me. It is written in your Law, the testimony of two men is true; I am one that bear witness of myself, and the Father that sent me, beareth witness of me. 3. That the Holy Ghost is a distinct Person from the Father and the Son, appeareth from Joh. 14. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, &c. 4. That the Father, Son and Holy Ghost are three distinct Persons, in one Essence, may be gathered from 1 John 5. 7. There are three that bear record

in heaven, the Father, the Word, and the Holy Ghost, and these three are one. These three are either three substances, or three manifestations, or three persons, or something else besides persons: But, 1. They are not three Substances, because in the same verse they are called one. 2. They are not three manifestations, because all the Attributes of God are manifestations, and so there would be more then three or thirteen; and then one manifestation would be said to beget and send another, which is absurd. 3. They are not something else besides persons: Therefore they are three distinct Persons, distinguished by their relations, and distinct personal properties.

Q. 11. What should we judge of them that deny that there are three distinct Persons in one God?

A. 1. We ought to judge them to be blasphemers; because they speak against the ever glorious God, who hath sent forth himself in his distinction, in the Scripture. 2. To be damnable Hereticks, this doctrine of the distinction of Persons in the Unity of Essence being a fundamental truth, denied of old by the Sabellians, Arians, Photineans, and of late by the Socineans, who were against the Godhead of Christ the Son, and of the Holy Ghost, amongst whom, the Quakers are also to be numbered, who deny this distinction.

7. Quest. What are the Decrees of God?

6, 1. Answ. The Decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own Glory he hath pre-ordained whatsoever comes to pass:

Q. 1. What is it for God to decree?

1. For God to decree, is eternally to purpose

and fore-ordain, to appoint and determine what things shall be.

Q. 2. How did God decree things that come to pass?

A. God decreed all things according to the counsel of his will, according to his will, and therefore most freely; according to the counsel of his will and therefore most wisely. Eph. 1. 11. Being predestinated according to the purpose of him, who worketh all things according to the counsel of his own will,

Q. 3. Wherefore did God decree all things that come to pass?

A. God decreed all things for his own glory.

Q. 4. What sorts are there of Gods decrees.

A. There are Gods general decrees, and Gods especial decrees.

Q. 5. What are Gods general decrees?

A. Gods general decrees are his eternal purpose. Whereby he hath fore-ordained whatever cometh to pass, not only the being of all Creatures which he doth make, but also all their motions and actions; not only good actions which he doth effect, but also the permission of all evil actions, Eph. 1. Who worketh all things after the counsel of his own will. Acts 4. 27, 28. Against thy holy Christ Jesus, Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

Q. 6. What are Gods especial decrees?

A. Gods especial decrees, are his decrees of Predestination of Angels and Men, especially his decrees of election and reprobation of men.

Q. 7. What is Gods decree of Election of men?

A. Gods decree of election of men is his

nal and unchangeable purpose, whereby out of his meer good pleasure, he hath in Christ chosen some men unto everlasting life and happiness, as the end; and unto faith and holiness, as the necessary means in order hereunto, for the praise of his most rich, and free grace, Eph. 1. 4 5, 6. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, being predestinated according to the good pleasure of his will, to the praise of the glory of his grace. 2 Thel. 2. 13. God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth.

Q. 8. What is Gods decree of reprobation of men?

A. Gods decree of reprobation is his eternal purpose (according to his Sovereignty, and the unsearchable counsel of his own will) of passing by all the rest of the Children of men which are not elected, & leaving them to perish in their sins, unto the praise of the power of his wrath and infinite justice in their everlasting punishment, Rom. 9. 21, 22. Hath not the Potter power over the clay, of the same lump, to make one vessel to honour, and another to dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction.

Q. 9 Whence is it that God doth decree the election of some, and the reprobation of others, of the children of men?

A. It was neither the good works foreseen in the one, which moved him to choose them, nor the evil works foreseen in the other, which moved him to pass them by; but only because he would, he chose some, and because he would not, he did not choose the rest, but decreed to withhold that

grace which he was no wayes bound to give them, and to punish them justly for their sins, he might have punished all, if he had so pleased. Rom. 9. 11, 13, 18. The children being not yet born, neither having done good nor evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said, Jacob have I loved, but Esau have I hated: for he hath mercy whom he will have mercy, and whom he will he hateth.

Q. 10. May any know whether they are elected or reprobated in this life?

A. 1. Those which are elected, may know their election by their effectual calling, 2 Pet. 1. Give diligence to make your calling and election sure. *2.* But secondly, none can know certain in this life (except such as have sinned against the Holy Ghost) that they are reprobated, but the greatest sinners (except such as have committed that sin) may be called, 1 Cor. 6. 9, 10, Neither fornicators, nor idolaters, nor adulterers, nor thieves, &c. shall inherit the Kingdom of God, and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of Lord Jesus, and by the Spirit of our God. And read of some called at the eleventh hour, Mat. 20. 6, 7.

8. Quest. How doth God execute his decrees?

Ans. God doth execute his Decrees in the works of Creation and Providence.

Q. 1. What is it for God to execute his decrees?

A. God executeth his decrees, when he doth what he eternally purposed to do, when he bringeth to pass what he had before ordained should be.

Q. 2. Wherein doth God execute his decrees?

A. 1.

A. God doth execute his decrees in the works of Creation, wherein he maketh all things according as he eternally decreed to make them; and in his works of providence wherein he preserveth and governeth all things, according to his eternal purpose and counsel.

9. Quest. *What is the work of Creation?*

Ans. The Work of Creation is Gods making all things of nothing by the word of his Power, in the space of six dayes, and all very good.

Q. 1. *What is meant by Creation?*

A. 1. Negatively, by Creation is not meant any ordinary production of Creatures, wherein second causes are made use of.

2. Positively, Creation is, 1. A making things of nothing, or a giving a being to things, which had no being before. Thus the heavens were made of nothing, the Earth and Waters, and all the matters of inferior bodies were made of nothing; and thus still the souls of men are made of nothing, being immediatly infused by God. 2. Creation is a making things of matter naturally unfit, which could not by any power (put into any second causes) be brought into a such a form; thus all beasts, and cattel, and creeping things, and the body of man was at first made of the earth, and the dust of the ground, and the first woman was made of a rib taken out of the man.

Q. 2. *Are all things that are made, Gods creatures?*

A. Yes. 1. All things that were made the first six dayes, were most properly and immediately created by God.

2. All the things that are still produced, are

Gods creatures : 1. Because the matter of them was at first created by God. 2. Because the power which one creature hath of producing another is from God, 3. Because in all productions God doth concur at the first cause, and most principal agent. And lastly, because the preservation of things by God in their being, is as it were a continued Creation.

Q. 3. Whereby did God Create all things first?

A. God Created all things by the word of his power : It was the infinite power of God which did put forth it self in creating the glorious firmament of the Heavens, and the Earth, and that by a word speaking, Gen. 1. 3, 6. God said, let there be light and there was light, let there be a firmament, and the firmament was made, &c. Psal. 33. 6, 9. the word of the Lord were the Heavens made, and the hosts of them by the breath of his mouth ; he spake and it was done, he commanded and it stood fast.

Q. 4. In what time did God create all things?

A. God Created all things in the space of six days, he could have Created all things together in a moment, but he took six days time to work in, and rested on the seventh day, that we might the better apprehend the order of the Creation and that we might imitate him in working six days of the week, and in resting on the seventh.

Q. 5. What was Gods work on the first day?

A. On the first day, 1. God Created Heaven, that is, the highest Heaven, called the third Heaven, which is removed above all visible Heavens, where the Throne of God is, and the

of the Blessed; in which the Angels were Created, who are called the Hosts of Heaven, and the Sons of God, who rejoiced in the view of the other works, *Job 38. 7.* 2. God Created the Earth and the Water mingled together, without such distinct beautiful forms, either of themselves, or of the Creatures, which afterwards were produced out of them. 3. God created Light, which was after placed in the Sun and Moon, and other stars when they were made.

Q. 6. What was Gods work on the second day?

A. On the second day, 1. God created the Firmament which seemeth to include both the heaven, in which afterwards the Sun, Moon and Stars were placed; and likewise the Air (called *upper Heaven* in Scripture) where after the birds did fly. 2. God divided the Waters which were above part of the Firmament of Air, from the Waters beneath the Firmament of Air; that is, he placed distinct the Water which were above the clouds, from the Waters which were mingled with the Earth.

Q. 7. What was Gods work on the third day?

A. On the third day, 1. God gathered the Waters which were mingled with the Earth into one place; and called them Seas, and the dry Land which then appeared, he called Earth. 2. He caused the Earth to bring forth all kind of trees, plants and herbs, before there was any Sun or Rain upon the ground.

Q. 8. What was Gods work on the fourth day?

A. On the Fourth day, 1. God made the great Lights, the Sun and Moon, and the lesser Lights, namely, the Stars, and placed them in the Heavens. 2. He appointed these Lights their

motion, office, and use to compass the Earth, to rule the day and the night, and to be for signs and for seasons, and for days and for years.

Q. 9. What was Gods work on the fifth day?

A. On the fifth day, 1. God made of the Water Whales, and all kinds of great and small Fish with every living creature which move in the Sea. 2. God made of the Waters, all kind of winged Fowl, which fly in the open Heaven.

Q. 10. What was Gods work on the sixth day?

A. On the sixth day, 1. God made of the Earth all Beasts, and Cattel, and creeping things. 2. God made the first man, his body of the dust of the ground, and immediately created his soul in him breathing in him the breath of life; and then man he made of a rib taken out of his side.

Q. 11. Wherefore did God create all things?

A. God created all things for his own glory, that he might make manifest, 1. The glory of his power in effecting so great a work, making every thing of nothing by a word, Rev. 4. 11. *Thou art worthy, O Lord to receive glory, and honour, and power; for thou hast created all things.* 2. The glory of his wisdom in the order and variety of his creatures, Psal. 104. 24. *O Lord, how manifold are thy works, in wisdom hast thou made them all!* 3. The glory of his goodnesse, especially towards man, for whom he provided first an habitation, and every useful creature, before he gave him his being.

Q. 12. In what condition did God create all things at first?

A. God made all things at first very good, Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good.* All the evil which

Since hath come into the world, is either sin it self, which is the work of the devil and man, or the fruit and consequent of sin. God made man good and happy; man made himself sinful and miserable.

10. Quest. How did God Create man?

Ansⁿ. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 1. Why did God Create man male and female?

A. God created man male and female, for their mutual help, and for the Propagation of mankind, Gen. 2. 18. *And God said, It is not good that the man should be alone, I will make a help meet for him,* Gen. 1. 27. 28 *God created man male and female; and God blessed them, and laid unto them, Be fruitful and multiply, and replenish the earth, and subdue it &c.*

Q. 2. What is meant by the image of God, after which man was at first created?

A. By the image of God we are to understand the similitude or likeness of God, Gen. 1. 26. *And God said, Let us make man in our image, after our likeness.*

Q. 3. Wherein doth consist the image of God, which was put upon man in his first Creation?

A. 1. Negatively, the image of God doth not consist in any outward visible resemblances of his body to God, as if God had any bodily shape. 2. Positively, the image of God doth consist in the inward resemblances of his Soul to God in knowledge, righteousness and holiness, Col. 3. 10. *Renewed in knowledge after the image of him that created him.* Eph. 4. 24. *Put on the new man,*
which

which after God is created in righteousness and holiness.

Q. 4. What is included in this image of God, knowledge, righteousness and holiness, as man had at first?

A. The Image of God in man at the first doth include the universal and perfect rectitude of the whole soul; knowledge in his understanding, righteousness in his will, holiness in his affections.

Q. 5. What knowledge had man when he was created in his understanding?

A. Man had in his first creation the knowledge of God and his Law, and his Creatures, and things which were necessary to make him happy.

Q. 6. What righteousness had man at first in his will?

A. Man had first in his will a disposition accompanied with an executive power to execute that which was right, and to give that which was due to God, and also to man, had there been any man besides himself.

Q. 7. What holiness had man at first in his affections?

A. Mans affections at first were holy and pure, free from all sin and defilement, free from all disorder and distemper; they were placed upon the most holy, high and noble object; Man at first had true and chief love to God, his desires were chiefly after him, and his delight was chiefly in him, and no creatures in the world had so great a share. As for grief and shame, and the like affections, though they were in man radically; yet they were not in man actively, so as to put forth any acts untill he had committed the first sin; then he began to mourn and be ashamed.

Q. 8. What dominion had man at his first creation?

A. Man had dominion not only over himself, and his own affections; but he had also dominion over the inferior creatures, the fish, and the fowls, and the beasts, many of which since mans disobedience to the command of God, are become disobedient to the command of men, Gen. 1. 28. *God said unto them, Have dominion over the Fish of the Sea, over the Fowl of the Air, and over every creature which moveth upon the Earth.*

Q. 11. What are Gods works of Providence?

Ans. Gods works of Providence are his most holy, wise, and powerful Preserving & Governing all his Creatures and all their actions.

Q. 1. What are the parts of Gods Providence?

A. The parts of Gods providence are, 1. His Preservation of things, Psa. 36. 6. *O Lord, thou preservest man and beast.* 2. His Government of things, Psa. 67. 4. *Thou shalt Govern the Nations in the Earth.*

Q. 2. What is it for God to preserve things?

A. God preserveth things, 1. When he continueth and upholdeth them in their beings, Psa. 89, 90, 91. *O Lord, thy Word is settled in Heaven; thou hast established the Earth, and it abideth: they continue this day according to thine Ordinance.* 2. When he maketh provision of things needful for their preservation. Psa. 145. 15, 16. *The Eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.*

Q. 3. What is it for God to govern things?

A. God governeth things when he ruleth over them, disposeth and directeth them to his, and their

their end, Psal. 66. 7. He ruleth by his power over, his eyes behold the Nations, let not the rebellious exalt themselves. Prov. 16. 9 A mans heart deviseth his way, but the Lord directeth his steps.

Q. 4. What is the subject of Gods providence?

A. The subject of Gods providence is, 1. All his creatures, especially his Children, H. 1. 3. Upholding all things by the Word of his power. Psal. 103. 19. His Kingdom ruleth over all. Mat. 10. 29, 31. One Sparrow falleth not to the ground without your Father: ye are of more value then many Sparrows. Mat. 6. 26, 28, 30. Behold the fowls of the air, they sow not, neither do they reap, nor gather into Barns, yet your Heavenly Father feedeth them: are not ye much better than they? Consider the Lillies of the field how they grow, they toyl not, neither do they spin; and if I so cloath the grass of the field, shall he not cloath you? All the Actions of his creatures, 1. All natural actions, Act. 17. 28. He that we live and move, 2. All morally good Actions, J. h. 15. 5. Without me ye can do nothing, if I so will, nothing that is good. 3. All casual actions, Exod. 21. 12, 13. He that smiteth a man to death, die, and lie not in wait, but God deliver him to his hand, I will appoint thee a place where he shall flee. 4. All morally evil actions, or

Q. 5. How doth Gods providence reach to all actions?

A. 1. God doth permit men to sin, Act. 16. Who in time past suffered all Nations to walk in their own ways. Psal. 50. 21. These things hast thou done, and I kept silence. 2. God doth limit and restrain men in their sins, Psal. 7. 6. The remainder of wrath shalt thou restrain. Kings 19. 28. Because thy rage against me is kindled up into my ears, therefore I will put my bow

by nose, and my bridle in thy lips, and I will turn thee back, &c. 3. God doth direct and dispose mens sins to good ends, beyond their own intentions, Isa. 10. 5, 6, 7. O Assyrian the rod of mine anger, I will send him against an hypocritical Nation, namely, to chastise it for their sin; howbeit, he meaneth not so, neither doth his heart think so, &c. Gen. 50. 20 But as for you, ye thought evil against me, But God meant it unto good, to save much people alive.

Q 6. What are the properties of Gods Providence?

A 1. Gods providence is most holy, Psal. 145. 17. The Lord is righteous in all his ways, &c. 2. Gods providence is most wise, Psal. 104. 24. O Lord, how manifold are thy works! speaking of the works of providence as well as creation, if thy wisdom hast thou made them all 3. Gods providence is most powerful, Dan. 4. 25 He doth according to his will in the army of Heaven, and among the inhabitants of the Earth, and none can stay his hand. Pl. 66 7 He ruleth by his power for ever.

17. Quest. What special act of providence did God exercise towards Man, in the estate wherein he was created?

Ans. When God had created man, he entered into a Covenant of life with him upon condition of perfect obedience; forbidding him to eat of the Tree of knowledge of good and evil upon pain of death.

Q 1. What is a Covenant?

A. A Covenant is a mutual agreement and engagement between two or more parties, to give or do something.

Q 2. What is Gods Covenant with man?

A. Gods Covenant with man is his engage-

ment, by promise of giving something, with stipulation or requiring something to be done on mans part,

Q. 3. How many Covenants hath God made with man?

A. There are two Covenants which God hath made with man, 1. A Covenant of works, 2. A Covenant of grace.

Q. 4. When did God enter into a Covenant of works with man?

A. God did enter into a Covenant of works with man immediately after his Creation, when he was yet in a state of innocency, and had committed no sin.

Q. 5. What was the promise of the Covenant of works which God made with man?

A. The promise of the Covenant of works was a promise of Life; for God's threat of Death, upon mans disobedience, Gen. 2. 17. implieth his promise of life upon mans obedience.

Q. 6. What Life was it that God promised man in the Covenant of works?

A. The Life that God promised to man in the Covenant of works, was the continuance of natural and Spiritual life, and the Donation of Eternal life.

Q. 7. Wherein doth Natural, Spiritual, and Eternal life consist?

A. 1. Natural Life, doth consist in the Union of the Soul and Body. 2. Spiritual Life, doth consist in the Union of God and the Soul. 3. Eternal Life doth consist in the Perfect, Immutable, and Everlasting Happiness, both of Soul & Body, through a perfect likeness unto, and an immediate communion and fruition of God the chief good.

Q. 8. What was the condition of the first Covenant, and that which God required on mans part in the Covenant of works?

A. 1.

A. The condition of, and that required by God on mans part in the Covenant of works, was perfect obedience, Gal. 3.12 *The Law is not of Faith, but the man that doth them shall live by them.* compared with v.10. As many as are of the Works of the Law, are under the Curse, for it is written, cursed is every one that continueth not, in all things which are written in the Book of the Law to do them.

Q. 9 In what respect was this obedience (required of man in the first Covenant) to be perfect?

A. The Obedience required of man in the first Covenant, was to be perfect, 1. In respect of the matter of it, all the powers and faculties of the Soul, all the parts and members of the body were to be employed in Gods service, and made use of as Instruments of Righteousness. 2. It was to be perfect in respect of the Principle, namely, habitual Righteousness, and natural disposition and inclination, to do any thing God required, without any indisposition or reluctance, as the Angels do obey in Heaven. 3. It was to be perfect in respect of the End, which was chiefly to be Gods glory (weying in all actions). 4. It was to be perfect in respect of the manner, it was to be with perfect love and delight, and exactly with all the circumstances required in obedience. 5. It was to be perfect in respect of the Time, it was to be constant & perpetual.

Q. 10. What is the prohibition, or the thing forbidden in the Covenant of works?

A. The thing forbidden in the Covenant of works, is the eating the Tree of Knowledge of Good and evil, Gen. 2.16,17. And the Lord God commanded, saying, Of every Tree of the Garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it.

Q. 11.

Q. 11. Why was this Tree called the Tree of the Knowledge of Good and Evil?

A. Because man by eating the Fruit of the Tree, did know experimentally what good he had fallen from, and had lost, namely, the Honour and Favour of God; and what evil he was fallen into, namely, the evil of Sin and Misery.

Q. 12. What was the Penalty or Punishment threatened upon the breach of the Covenant of Works?

A. The punishment threatened upon the breach of the Covenant of works, was death, Gen. 2. 17. *In the day thou eatest thereof, thou shalt die.* Rom. 6. 23. *The wages of Sin is Death.*

Q. 13. What Death was it that God threatened as the punishment of Sin?

A. The Death which God threatened as the Punishment of mans Sin, was Temporal death, Spiritual death, and Eternal death.

Q. 14. Wherein doth Temporal, Spiritual, and eternal death consist?

A. 1. Temporal death doth consist in the separation of the Soul from the Body; this was liable unto, in the day that he did eat of the forbidden Fruit, and not before. 2. Spiritual death doth consist in the separation of the Soul from God, and loss of Gods love; this death seized upon man in the moment of his first Sin. 3. Eternal death doth consist in the exclusion of man from the comfortable and beatifical presence of God in Glory for ever; together with the immediate Impressions of Gods Wrath, effecting most horrible anguish of the Soul, and in the extreme Tortures in every part of the Body eternally in Hell.

13. Quest. Did our first Parents continue in the estate wherein they were Created?

Ans. Our first Parents, being left to the freedom of their own Will, fell from the state wherein they were Created, by Sinning against God.

Q. 1. What is meant by the freedom of the Will?

A. By the freedom of the Will, is meant a liberty in the Will of its own accord to chuse or refuse, to do or not to do, to do this, or to do that, without any constraint or force from any one.

Q. 2. How many ways may the wil be said to be free?

A. The will may be said to be free three ways, 1. When the will is free only to good; when the will is not compelled or forced, but freely chooseth only such things as are good; thus the will of God (to speak after the manner of men) is free only to good, he can neither do, nor will any thing that is evil; such also is the freedom of the wills of Angels, and such will be the freedom of the wills of all the glorified Saints in Heaven; there neither is, nor will be any inclination of the will unto any evil thing for ever, and yet good will be of free choice. 2. The will may be said to be free only unto evil, when the will is not constrained, but freely chooseth such things as are evil & sinful: thus the will of the devil is free only unto sin; and thus the wills of all the children of men in the world, whilst in a state of nature, are free only unto sin. 3. The will may be said to be free both unto good and evil, when it sometimes chooseth that which is good, sometimes chooseth that which is evil; such is the freedom of the wills of all regenerate persons, who have in some measure recovered the image of God; they chuse good freely through a principle of grace wrought

wrought in them by the spirit; yet through the remainder of corruption, at some times their wills are enclined to that which is evil.

Q. 3. What freedom of will had man at his first creation?

A. The freedom of will which man had at his first creation was a freedom both to good and evil, though the natural inclination and disposition of his will was only to good; yet mutable or changeable, through temptation might be altered, and might become inclined unto evil.

Q. 4. How were our first Parents left to the freedom of their own wills?

A. Our first parents were left by God, to the freedom of their own wills, when God withheld that further grace (which he was not bound to give unto them) which would have strengthened them against the Temptation, preserved them from falling into sin.

Q. 5. How did our first Parents fall, when they were left to the freedom of their own will?

A. Our first parents being left to the freedom of their own wills, through the temptation of the devil, who spake unto them in the serpent through the desirableness of the fruit of the forbidden Tree to their sensual appetite, through the desirableness of being made as God and like unto God by eating thereof, unto their rational appetite, and through the hope of escaping the punishment of death threatened by God, they did venture against the express command of God to eat of this Tree, the Woman being first beguiled and perverted by the devil, did eat, and then the Man, being perswaded by his Wife, and the Devil too, did eat also,

3: 4, 5, 8. And the serpent said unto the woman

shall not surely die : For God doth know that in the day ye eat : hereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. 2 C. 1. 11. 3. The serpent beguiled Eve through his subtilty I Tim. 2 14 The Woman being deceived was in the transgression.

Q 6. What was the state in which our first Parents were created from whence they fell?

A. The state wherein our first Parents were created, and from whence they fell, was a state of innocency, Eccles. 7. 29 Lo only this have I found, that God made man upright, but they have sought out many inventions.

Q 7. Whereby did our first Parents fall from the state wherein they were created?

A. Our first Parents fell from the state wherein they were created, by sinning against God.

14. Quest. What is sin?

Ans^r. Sin is any want of conformity unto, or transgression of, the Law of God.

Q 1. What is meant by the Law of God which sin is a breach of?

A. By the Law of God is meant the Commandments, which God the Creator and Supreme King and Law-giver hath layed upon the children of men his Creatures and Subjects, as the Rule of their obedience.

Q. 2. Where is the Law of God to be found?

A. The Law of God in some part of it, and more darkly is to be found written upon the heart of all Men. Rom. 2. 15. but most plainly & fully

fully it is to be found written in the Word of God.

Q. 3. How many kinds of Laws of God are there in the Word of God?

A. There is the *Judicial Law*, which concerned chiefly the Nation of the *Jews*, and in every respect doth not bind all other Nations. There is the *Ceremonial Law*, which was a part of it binding upon any, but for a season, namely, before the coming of Christ, who fulfilled this Law, and abrogated it. 3. There is the *Moral Law*, written at first by God himself upon the *Tables of Stone*, which is a standing Rule of obedience unto the end of the World.

Q. 4. What is meant by want of conformity to the Law of God?

A. By want of conformity to Gods Law is meant, both an unlikeliness and disagreement to the Law, and a not observation and obedience to it.

Q. 5. What sins doth want of conformity to the Law include?

A. The sins included in the want of conformity to the Law of God, are, 1. Original sin, and that natural enmity in the heart against the Law of God, *Rom 8. 7. The Carnal enmity against God*, and it is not subject to bind, neither indeed can be. 2. All sins of omission, the former is a want of conformity of Heart, the latter a want of conformity of Life, to Gods Law.

Q. 6. What is it to transgress the Law of God?

A. To transgress the Law, is to pass the bounds which are set in the Law.

Q. 7. How doth it appear that the transgression of the Law is sin?

A. It doth appear from, *1 Joh. 3. 4. Whosoever committeth Sin, transgresseth the Law*

is the transgression of the Law.

Q 8. Is nothing a Sin then, but what is against Gods Law?

A. Nothing is a Sin, but what God hath either expressly or by consequence forbidden in his Law.

Q 5. Quest. What was the Sin whereby our first Parents fell from the estate wherein they were created?

Ans. The sin whereby our first Parents fell from the estate wherein they were Created was their Eating the Forbidden Fruit.

Q 1. Why did God forbid our first Parents to eat of this Fruit?

A. Not because there was any Intrinsicall evil in the Fruit of the forbidden Tree, it being indifferent in it self to eat of this Tree as any other Tree in the Garden; but God did forbid them to eat of the Fruit of this Tree, to try our Obedience.

Q. 2. Could this sin of Eating the forbidden Fruit be very hainous, when the thing in it self is indifferent?

A. 1. Though the eating the Fruit was indifferent in it self, yet when so expressly forbid by God, it ceased to be indifferent, but was wholly unlawful and a great Sin. 2. This sin of eating the Forbidden Fruit was such a Sin, as included many other Sins, as it was circumstantia-

Q 3. What sins did the Eating the forbidden Fruit include?

The sins included in our first Parents eating the forbidden Fruit, were, 1. Rebellion against their Sovereign, who had expressly forbid them to eat of this Tree. 2. Treason in joining with the Devil, Gods Enemy, against God.

God. 3. Ambition, in aspiring to a higher station, namely to be as God. 4. Luxury, in indulging so much to please the sense of Taste, which inordinately desire this Fruit. 5. Ingratitude to God, who had given them leave to Eat of any Tree of the Garden, besides. 6. Unbelief, not giving credit to the threatening of Death, but believing the Devil, who said, They shall not Die, rather than God, who told them, They should surely Die, did they eat of this Fruit. 7. Murder, in bringing Death, by this Sin, upon themselves, and all their Posterity: These many other sins were included in this first of our first Parents Eating of the Forbidden Fruit, which did render it exceeding heinous in the sight of God.

16. *Quest. Did all mankind fall in Adam's first Transgression.*

Ans. The Covenant being made with Adam, not only for himself, but for his Posterity; all Mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. Q.

Q 1. *Did all mankind, without any exception, fall in Adam's first transgression.*

A. No; for our Lord Jesus Christ, who is the only one of Adam's Posterity, did not fall with Adam, but was perfectly free, both from Original Sin, and actual Sin, Heb. 7. 26. Such a high Priest became of us, who was holy, harmless, undefiled, separate from sinners, 1 Pet. 2. 22. Who did no sin. Q.

Q 2. *How was it that the Lord Jesus Christ escaped the Fall with Adam.*

A. Because our Lord Jesus descended from Adam by extraordinary generation, being born of a Virgin, Mat. 1. 18. Now the birth of Christ was on this wise, when as his Mother

as Esposued to Joseph (before they came together) she was found with Child of the Holy Ghost.

Q. 3. Did all the Posterity of Adam besides Christ fall in his first Sin?

A. All the posterity of Adam, besides Christ, descending from him by ordinary generation, did fall in his first sin. Rom. 5. 12. By one man sin entred into the world, and death by sin; and so death passed upon all, for that all have sinned.

Q. 4. How could all the posterity of Adam, being then unborn, fall in his sin?

A. All the posterity of Adam were in him before they were born, & so they sinned in him, and fell with him. 1 Cor. 15. 22. As in Adam all die, so in Christ shall all be made alive.

Q. 5. How were all Adams posterity in him when he first sinned?

A. 1. They were in him virtually, they were in his Loyns, & as Levi is said to pay Tythes in Abraham when only in his Loyns, He. 7. 9. So Adams posterity sinned in his Loyns. 2. They were in him representatively; Adam was the common head and representative of all mankind.

Q. 6. What reason is there, that the posterity of Adam should fall with Adam their representative?

A. Because the Covenant of Works, wherein life was promised upon condition of obedience, was made with Adam, not only for himself, but also for his posterity; therefore, as if Adam had stood, all his posterity had stood with him: So Adam falling, they all fell with him.

Q. 7. How could Adam be the representative of all his posterity, when they were none of them in being, to make choice of him for their representative?

A. 1. It was more fit Adam should be the representative of his posterity, than any else, being the Father of them all. 2. Though they did

not

not choose him for their representative, God did choose him, and God made as good choice for them, as they could have made themselves:

17. Quest Into what estate did the fall bring Mankind ?

Ans. The fall brought Mankind into estate of sin and misery.

18. Quest. Wherein consists the sinfulness of the estate whereinto man fell ?

Ans. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of Original Righteousness, and the corruption of his whole nature, which is commonly called Original Sin together with all Actual Transgressions which proceed from it.

Q. 1. How many sorts of sin are there which note the sinfulness of the estate of man by themselves ?

A. There are two sorts of Sin, namely, Original Sin and actual Sin.

Q. 2. Wherein doth Original Sin consist ?

A. Original Sin doth consist in three things. 1. In the Guilt of Adam's first Sin. 2. In the want of Original Righteousness. 3. In the corruption of the whole Nature.

Q. 3. How are all the Children of Men guilty of Adam's first Sin ?

A. All the Children of Men are guilty of Adam's first Sin by imputation, as the Righteousness of Christ, the second Adam, is imputed unto all the Spiritual Seed; namely, Believers: So the Sin of the first Adam is imputed to all the Natural Seed which came of his Loyn, Rom. 5. 19. As by one mans

bedience many were made sinners , so by the Obedience of one shall many be made righteous.

Q. 4. What is included in the want of Original Righteousness.

A. The want of Original Righteousness doth include, 1. Want of true Spiritual Knowledge in the mind, 1 Cor. 2. 14. *The Natural man receiveth not the Things of the Spirit of God, neither can he know them, because they are Spiritually discerned.* 2. Want of Inclination and Power to Good, and want of all Spiritual Affections in the Will and Heart, Rom. 7. 18. *In me (that is in my Flesh) dwelleth no good thing, and how to perform that which is good, I find not.*

Q. 5. Is the want of Original Righteousness a sin?

A. Yes; because it is a want of conformity to the Law of God, which requireth Original and Habitual Righteousness, as well as Actual.

Q. 6. If God withhold this original righteousness, is not he the author of sin?

A. No : because though man be bound to have it, yet God is not bound to restore it when man hath lost it: & it is not a sin, but a punishment of the first sin, as God doth withhold it.

Q. 7. How could the souls of Adams Posterity not yet created, nor having relation to Adam, be justly deprived of Original Righteousness?

A. The souls of Adams Posterity never had a being without relation to Adam, they being created in the Infusion and Conjunction of them to their body, and, through their relation to the Common Head, partake justly of the common punishment.

Q. 8. Wherein doth consist the corruption of the whole Nature of Man?

A. The corruption of the Nature of Man doth consist in the Universal Depravation which

is in every part of man since the fall. 1. In the Darkneſs and deſilement of the mind, Eph. 5. 8. *Ye were ſometimes Darkneſs, but now are ye Light in the Lord.* And Tit. 1. 15. *The Minds and Conſciences of the Unbelieving are deſiled.* 2. In the Crookedneſs and Enmity of the Heart and will againſt God and his Law, Rom. 8. 7. *The carnal mind (that is the carnal heart) is enmity againſt God, and is not ſubject to the Law of God, neither indeed can be.* As alſo in the inclination of the heart unto ſin, and the worſt of ſins, there being the ſeed of all manner of ſins in the heart, as it is corrupted with Original ſin, Mat. 15. 19. *Out of the heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, Falſe witneſs, Blaſphemies.* 3. In the diſorder and diſtemper of the affections, all of them being naturally ſet upon wrong objects through this inherent corruption. 4. The members alſo of the body are infected, being ready weapons and instruments of unrighteouſneſs, Rom. 6. 13.

Q 9. How is the Corruption of Nature conveyed then to all the children of men?

A. 1. It is not from God, who is the Author of all Good, but of no Evil; for though he withhold Original Righteouſneſs, yet he doth not inſuſe Original Corruption. 2. It is conveyed by natural Generation: in the Union and Conjunction of Soul and Body, the Soul being deſtitute or void of Original Righteouſneſs, is infected with this Corruption; as Liquor is tainted, which is put into a tainted Veſſel: but the way of its Conveyance is one of the moſt difficult things in Divinity to underſtand.

Q 10. Have we reaſon to deny this Original corruption, becauſe we have not reaſon clearly to underſtand the way of its conveyance?

Q. No.

A. No. Because the Scripture doth assert, that our Natures since the Fall are corrupted, Gen. 5. 3. *Adam (though made after the Likeness of God) begat a Son after his own Likeness,* that is, with a corrupt Nature, Joh. 3. 6 *That which is born of the flesh, is flesh.* Psa. 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me,* Eph. 2. 1. *You hath he quickened, who were dead in Trespasses and Sins* 2. Experience doth tell us, that in every one there is a Natural antipathy to God, and proneness to Evil: therefore, as when a mans house is on Fire, so it is greater Wisdom to endeavour to quench it, than to enquire how it was set on Fire: it is greater Wisdom to endeavour a Removal of this Natural corruption, than to enquire how it was Conveyed.

Q. 11. *Do not sanctified parents beget Children without Natural Corruption.*

A. No, Because Parents that are Sanctified, are Sanctified but in part, their Nature remaining in part Corrupted: and they beget Children according to their Nature, and not according to their Grace; as the winnowed Corn that is sown, groweth up with Husks upon it; or as the circumcised Jews did beget uncircumcised Children in the flesh as well as the heart.

Q. 12. *Why is this Sin called Original Sin?*

A. Because we have it from our Birth or Original; and because all our actual Transgressions do proceed from it.

Q. 13. *What is actual Sin?*

D. 3.

A. Actual

A. Actual sin is any breach of Gods Law, either of omission, or commission; either in Thought, Heart, Speech, or Action. Of which more in the Commandments.

19. Quest. *What is the misery of that estate wherinto man Fell?*

Ans. All Mankind by their Fall lost Communion with God, are under his wrath and curse, and so made liable to all miseries in this life; to death it self, and to the pains of Hell for ever.

Q. 1. *Wherein doth mans misery by the Fall consist?*

A. Mans misery by the Fall doth consist in three things: 1. In what man hath lost. 2. In what man is brought under. 3. In what man is liable unto.

Q. 2. *What hath man lost by the Fall?*

A. Man by the Fall hath lost communion with God.

Q. 3. *Wherein did this communion with God consist, which man by the Fall hath lost?*

A. The communion with God which man by the Fall hath lost, did consist in the gracious Presence, and Favour, together with the sweet fellowship and enjoyment of God in the Garden of Eden: This man by the Fall was deprived of and all his posterity, whilst in their fallen estate are without, Gen. 3. 8. And Adam and his wife hid themselves from the presence of the Lord. vers. 23, 24: And the Lord God sent him forth from the Garden of EDEN, and so drove out the man. Eph. 2. 12. At that time we were without Christ, having no hope, and without God in the world.

Q 4. *Is the loss of communion with God a great misery and loss?*

A. Yes, because God is our chief good, and Communion with him, doth consist mans highest happiness; therefore the loss of communion with God is mans greatest loss.

Q. 5. *What is man brought under by the Fall?*

A. By the Fall man is brought under Gods Wrath and Curse, Eph. 2. 3. And were by Nature Children of Wrath even as others. Gal. 3. 10. As many as are of the works of the Law, that is, all such who are under the Covenant of Works, as all unbelievers are) are under the curse:

Q. 6. *Is it a great misery to be under Gods Wrath and curse?*

A. Yes, because as his Favour is better than life, so his wrath and displeasure is worse than death; his blessing maketh man blessed and happy; his curse maketh man wretched and miserable.

Q. 7. *What is that punishment which man is liable unto by the Fall?*

A. Man is liable unto by the Fall, 1. Unto Miseries in this life. 2. To Death it self. 3. To the Pains of Hell for ever.

Q. 8. *What are the miseries in this life which man is liable unto by the Fall?*

A. The miseries in this life which man is liable unto by the Fall, are either external, or internal and Spiritual.

Q. 9. *What are the external miseries of this life, which the Fall hath brought upon mankind?*

A. All the external miseries which either are,

or have been in the world, are the Effects the Fall; and sin doth expose men to all sorts of miseries. 1. To more publick and general calamities, such as Pestilence, Famine, Sword, Captivity, and the like, Ezek. 5. 17. *I will send upon thee Famine and Pestilence, and bring Sword upon thee.* 2. Sin doth expose men to more private and particular miseries, such as, 1. All sorts of Sickness in their bodies, Deut. 28. 22. *The Lord shall smite thee with Consumption, and with a Fever, and with an inflammation, and with an extream Burning,* &c. 2. Losses of their Estates, Deut. 28. 30. *Thou shalt build an House, but thou shalt not dwell therein: thou shalt plant a Vineyard, and shalt not gather the Grapes thereof.* 3. Reproach and Disgrace on their Name, v. 37. *Thou shalt come a Proverb and a By-word.* 4. Losses in afflictions, and every other external afflictions: misery men are liable unto in this life for the Sin.

Q. 10. What are the Internal and Spiritual miseries which men are liable unto in this life the Fall?

A. Men by the Fall are liable, 1. To Thralldome of the Devil, to be led about him at his will. 2 Tim. 2. 26 And that they recover themselves out of the snare of the Devil who are taken captive by him at his will. 2. To judicial Blindness of mind, and a Reprobate sense. Rom. 11. 8. God hath given them the spirit of slumber, Eyes that they should not see, Ears that they should not hear. Rom. 1. 28. I cause they liked not to retain God in their knowledge, God gave them over to a reprobate sense. 3. To judiciary Hardness of Heart, Scaredness and Benumbedness of Conscience, Rom. 9.

Whom he will he hardeneth. 1 Tim. 4. 2. Having their Consciences seared with an hot iron. Eph. 4. 19. Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. 4. To vile affections, R m. 26 27. For this cause God gave them up to vile affections and they burned in their lusts one towards another, men with men, working that which is unseemly. 5. To strong Delusions, and be it of damnable Errors, 2 Thes 2. 11, 12 God shall send them strong delusions, to believe a lie, that they all might be damned that believed not the truth, but had pleasure in unrighteousness. 6. To Distress and Perplexity of mind, Dread and Horror of Spirit, and Despairful Agonies through the apprehension of certain future Wrath, Heb 10. 27. There remaineth nothing but a certain fearful looking for of judgement, and fiery indignation which shall devour the adversary.

Q. 11. What is the punishment which man by the fall is liable unto at the end of his life?

A. Man by the fall at the end of his life, is liable unto death itself, Rom 5. 2. Death passed upon all for that all have sinned. Rom. 6. 23. The wages of sin is death.

Q. 12. Is death a punishment unto all upon whom it is inflicted?

A. 1. Though death be the consequent of sin in all, yet to believers through Christ, it is unstaged, and it is an out-let to Misery, and an in-let to Glory. 2. Death to the wicked and unbelievers, is a dreadful punishment, being a King of Terrors, and grim Souldier, that is sent by God to Arrest the Wicked, and convey them into future misery.

Q. 13. What is the punishment which man by the Fall is liable unto in the other world?

A. The Punishment which man by the Fall is liable unto in the other world, is the Punishment of Hell for ever.

Q. 14. Wherein doth consist the punishment of Hell?

A. The punishment of Hell doth consist, 1. In the punishment of Loss. 2. In the punishment of Sense.

Q. 15 What will be the Punishment of Loss in Hell?

A. The punishment of Loss in Hell, will be a banishment from the comfortable Presence of God, and an Exclusion or shutting out from Heaven, where the Saints will have a solace, and Eternity of Joy and Happiness, *Mat. 25. 41. Depart from me ye Cursed. Luke 13. 28. Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. Psa 16. 11. In thy presence is fulness of Joy, and at thy right hand there are pleasures for evermore.*

Q. 16. What will be the Punishment of Sense in Hell?

A. The Punishment of Sense in Hell, will be both upon the Soul and on the Body. 1. The Souls of the wicked in Hell will be filled with Horror And Anguish, through the strokes of Gods immediate Vengeance, and the birings of the never dying Worm of Conscience, *Heb. 10. 31. It is a fearful thing to fall into the hands of the living God. Mark 9. 44. Where their worm dieth not, and the fire is not quenched.* 2. The bodies of the wicked in Hell, will be most grievously tormented in every Part and Member, and that both in Extremity, and to Eternity, *Mat. 25. 41. Depart from me ye cursed into everlasting Fire, prepared for the Devil, and his Angels. Mat. 13. 41. 42. The Son of Man shall send forth his Angels,*

gels, and they shall gather out of his Kingdom all them that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.

20. Quest. Did God leave all Mankind to perish in the estate of sin and misery.

Ans. God having out of his meer good pleasure, from all eternity elected some to everlasting life, did enter into a Covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer.

Q. 1. Doth all mankind perish in the estate of sin and misery, into which they are fallen?

A. No; for some God doth bring out of this estate of sin and misery, into an estate of Salvation, Phil. 1. 28. Being in nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God.

Q. 2. Whom doth God bring into an estate of salvation?

A. God doth bring all his elect people into an estate of salvation, unto which he hath chosen them, 2 Thes. 2. 13. God hath from the beginning chosen you to salvation.

Q. 3. Who are the elect people of God?

A. The elect people of God are those whom from all eternity, out of his meer good pleasure he hath chosen unto everlasting life, Eph. 1. 4, 5. According as he hath chosen us in him before the foundation of the world: Having predestinated us unto the adoption of children, according to the good pleasure of his will. Acts 13. 4, 8. As many as were ordained to eternal life believed.

Q. 4. By whom doth God bring his Elect into an estate of salvation ?

A. God doth bring his Elect into an estate of Salvation by a Redeemer, Acts 4. 12. Neither is there salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved.

Q. 5. In what way doth God bring his Elect into an estate of Salvation ?

A. God doth bring his elect into an estate of Salvation in the way of his Covenant.

Q. 6. By virtue of which Covenant of God is it that his Elect are saved ?

A. 1. Not by virtue of the Covenant of Works, Gal. 3. 12. As many as are of the works of the Law, are under the curse. v. 21. If there had been a Law given which could have given life, verily righteousness should have been by the Law. 2. It is by virtue of the Covenant of Grace that the elect are saved.

Q. 7. With whom was the Covenant of Grace made ?

A. As the Covenant of Works was made with the first Adam, and all his Posterity ; so the Covenant of Grace was made with Christ, the second Adam, and in him with all the elect, as his seed, which are the Israel of God, Gal. 3. 16. Now to Abraham and his seed, were all the promises made, (that is, not the promise of making all Nations blessed) he saith not unto seeds, as of many, but as of one, to thy seed, which is Christ Heb. 8. 10. This is the Covenant that I will make with the house of Israel.

Q. 8. Was it the same Covenant which was made with Christ and the elect ?

A. No ; for there was a Covenant which God made with Christ as Mediator, and the Representative of the Elect, which was the foundation

of all that Grace, which was afterwards promised in that Covenant of Grace which he made with themselves in and through Christ.

Q. 6. What was that Covenant which God made with Christ, as the head and representative of the Elect?

A. God did Covenant and promise to Christ as the representative of the Elect, that upon condition he would submit to the penalty which the sins of the Elect did deserve, and undertake in all things the office of a Mediator, he should be successful so as to justify and save them, Isa. 53. 10. 11. *When thou shalt make his soul an offering for sin he shall see his seed, and the pleasure of the Lord shall prosper in his hand; And by his knowledge shall my righteous servant justify many?*

Q. 10. Was this a Covenant of Grace which God made with Christ, when it required perfect obedience?

A. It was a Covenant of Grace in reference to the Elect whom Christ did represent, since hereby the obedience was accepted at the hands of their Representative, which the Covenant of Works required of themselves, 2 Tim. 1. 9 *Who hath saved us according to his own purpose and grace, which was given us in Christ before the world.*

Q. 11. What are the promises of the Covenant of Grace, which God hath made with the Elect through Christ?

A. The promises of the Covenant of Grace, which God hath made with the Elect through Christ, are either more general, or more particular. 1. More generally, God hath promised to the Elect through Christ *That he will be to them a God, and they shall be to him a people* He. 8. 10 These

two promises are so general and comprehensive, that they include all the rest: The Promise that *he will be to them a God*, doth include his special favour and affection, together with all the expressions of it in taking care of them, and making provision of all temporal and spiritual good things for them here, and giving them eternal life and happiness in the other world. The Promise that *they shall be to him a people*, doth include the giving them all those gifts and qualifications, as are requisite to that estate and relation.

2. More particularly, God in the Covenant of Grace hath promised to the Elect through Christ, 1. Illumination: That he will teach them the knowledge of himself, and that more fully and clearly than they had or could be taught one by another, *Heb. 8. 11. They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest.* 2. Remission that he will forgive their sins. *vers. 12. For I will be merciful unto their unrighteousness, and their sins and iniquities I will remember no more.* 3. Sanctification; *ver. 10. I will put my Laws into their minds, and write them in their heart.* There are also other Promises of Sanctification which belong to this Covenant, *Ezek. 36. 25, 26, 27. I will sprinkle clean water upon you, and you shall be clean: A new heart also will I give you, and a new spirit will I put within you. And I will take the stony heart out of your flesh, and I will give you an heart of flesh: And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgements and do them.*

Q. 12. *What is the condition of the Covenant of Grace?*
A. The

A. The condition of the Covenant of Grace whereby the elect have an actual interest in the things promised, is Faith; by which they have an interest in Christ, Joh. 3. 16. *Whoever believeth in him shall not perish, but have everlasting life: Acts 16. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.*

Q. 13. *Why is the Covenant with the Elect, called the Covenant of Grace?*

A. Because not only the things promised to the Elect are Grace, or the free gifts of God, which they do not in the least deserve; but also because faith (the condition of this Covenant, whereby the Promises are made theirs) is Gods gift and work wrought in them by his Spirit, which in his Covenant he promiserh unto them, Eph. 2. 8. *By grace ye are saved through faith, and that not of yourselves, it is the gift of God. Col. 2. 12. You are risen through faith of the operation of God.*

Q. 14. *Was the Covenant which God made with the Children of Israel of old, a Covenant of works, or a Covenant of Grace?*

A. The Covenant which God made of old with the Children of Israel, was not a Covenant of Works, but the same Covenant of Grace, as to the substance of it, which is made known in the Gospel. For, 1. It was impossible that any of the fallen Children of Adam should be justified and saved by the Covenant of Works. Gal. 2. 16. *By the works of the Law shall no flesh be justified.* 2. The Children of Israel had the same Mediator of the Covenant, and Redeemer, which the people of God have now, namely, the Lord Jesus Christ, who was typified by Moses, and by the Sacrifices under the Law.

3. The

3. They had the same promises of Remission and Salvation. 4. They had the same condition of Faith required to enable them to look to, and lay hold on Christ, held forth to them in types and figures.

Q. 15 Wherein doth the dispensation of the Covenant of grace under the Gospel, differ from the dispensation of it under the Law?

A. The Dispensation of the Covenant of Grace under the Gospel, doth differ from the Dispensation of it under the Law, 1. In regard of the easiness of the Covenant under the Gospel; under the Law it was burdensome, and Ceremonial rites and services required, are called a yoke of bondage. *Gal 5. 1.* which yoke is now removed. 2. In regard of the clearness of the Dispensation under the Gospel; under the Law Christ was not yet come, but was held forth in Types and Figures, and dark shadows, and the promises, especially of eternal life, were more obscure: but now the shadows are fled, Christ the Substance being come, and life & immortality is brought more clearly to light by the Gospel, *2 Tim 1. 10.* 3. In regard of the power and efficacy. There was a weakness in the legal Dispensation, and therefore a disannulling of it. *Heb. 7. 18.* Under the Gospel there is a more powerfull influence of the spirit, which is promised more plentifully. *Act 2. 17.* 4. In regard of the Extent of it. The legal Dispensation was confined to the Nation of the Jews: whereas the Gospel Dispensation doth extend to the Gentiles, and any Nation, *Mark 16. 15.* Go ye unto all the world, and preach the Gospel unto every Creature.

21. Quest. Who is the Redeemer of Gods Elect?

Ans.

Ans^r. The only Redeemer of Gods Elect is the Lord Jesus Christ, who being the Eternal Son of God, became Man; and so was, and continueth to be God and Man in two distinct Natures, and one person for ever.

Q. 1. *What is he called, that is the Redeemer of Gods Elect?*

A. The Redeemer of Gods Elect is called the Lord Jesus Christ.

Q. 2 *Why is he called the Lord?*

A. Because of his universal Sovereignty and Dominion, Acts 10. 26. *He is Lord over all.*

Q. 3. *Why is he called Jesus?*

A. Because he is the Saviour of his people, Mar. 1. 6 *Thou shalt call his Name Jesus, for he shall save his people from their sins.*

Q. 4. *Why is he called Christ?*

A. Because he is Anointed by the Father unto his Office with the Holy Ghost, which was given to him without measure, Acts 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with power.* John. 3. 38. *God giveth not the Spirit by measure unto him.*

Q. 5 *How doth the Lord Jesus Christ Redeem the Elect of God?*

A. The Lord Jesus Christ doth redeem the Elect of God, 1. By Purchase, paying the price of his blood for them, 1 Per. 1. 18, 19 *Ye were not redeemed with corruptible things, as silver and gold, but with the blood of Jesus Christ, as of a lamb without blemish and without spot* 1 Tim. 2. 6. *Who gave himself a ransom.* 2. By Conquest, rescuing them through his Almighty power, out of the snare of the Devil, who before led them captive.

Eph.

Eph. 4. 8. He led captivity captive, Col. 2. 15. And having spoiled Principalities and Powers, he made a shew of the same openly, triumphing over them.

Q. 6. Whose Son is the Lord Jesus Christ?

A. The Lord Jesus Christ is the eternal Son of God?

Q. 7. How doth the Lord Jesus Christ differ from the Sons of God?

A. 1. Angels are called the Sons of God, but they are Sons of God by Creation, Job 38. 7. All the Son of God shouted for joy. 2. Saints are called Sons of God by Adoption and regeneration, Gal. 4. 5. That we might receive the Adoption of Sons, 1 John 4. 7. Every one that loveth, is born of God. 3. The Lord Jesus Christ is the natural Son of God by Eternal Generation, Heb. 1. 5. Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.

Q. 8. What did Christ the Eternal Son of God become, that he might redeem the Elect?

A. Christ that he might redeem the Elect, being the Eternal Son of God, became man, John 1. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. Gal. 4. 4. When the fulness of time was come, God sent forth his Son made of a Woman, &c.

Q. 9. How was it necessary in order to the Redemption of the Elect, that Christ should become man?

A. It was necessary in order to the Redemption of the Elect, that Christ should become man, 1. That he might be capable of suffering death for them; which as God, he was incapable of; without which suffering of death, there could

have

15. *There been no remission or salvation, Heb. 9. 22. About shedding of blood there is no remission. 2. That he might be their high Priest to reconcile them unto God. Heb. 2. 16, 17. For verily he took upon him the Nature of Angels, but the seed of Abraham; wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the ungodly of the People.*

Q. 10. Was it necessary that the Redeemer of the Elect should be God as well as Man?

A. Yes, Because if he had not been God as well as Man, 1. He could not have borne up under, nor have got loose from the weight of wrath which was laid upon him for the sins of Men. 2. His offerings would have been but of finite extent, and so could not have made satisfaction to Gods infinite Justice, which was offended by sin.

Q. 11. How is Christ God and Man?

A. Christ is God and Man, by an Hypostatical or personal Union, both his natures Divine and Humane, remaining distinct, without composition or confusion, in one and the same Person.

Q. 12. Will this Union of the Divine and Humane Nature in Christ never be dissolved?

A. No, for he was, and continueth to be God and Man in two distinct Natures, and one Person for ever, Heb. 7. 24. Because he continueth for ever, he hath an unchangeable Priesthood.

Q. 13. May the properties of the Divine Nature be ascribed to the Humane Nature, or the properties of the Humane Nature be ascribed to the Divine Nature of Christ?

A. Though it be improper to ascribe the properties of the one Nature to the other Nature;

yet by vertue of this neer Union of both Natures in one Person, there is a communication of the properties of each Nature to the Person of Christ.

22. Quest. *How did Christ, being the Son of God, become Man?*

Ans. Christ being the Son of God became Man, by taking to himself a true Body and a reasonable Soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, & born of her, yet without Sin.

Q. 1. *Was it a voluntary act in Christ the Son of God to become man?*

A. Yes, Because he took on him the Human Nature, that he might be hereby fitted to be our Redeemer, Heb. 10. 6, 7. *In burnt offerings and sacrifices for sin thou hast no pleasure: Then said I, Lo I come.* Heb, 2. 16. *He took on him the seed of Abraham.*

Q. 2. *Was Christ the Son of God a real Man like unto other Men?*

A. Christ the Son of God was a real Man, taking to himself the two essential parts of Man, 1. He had a real body of flesh, and blood, & bones, not a phantastical body, which is a body only in appearance, Luk. 4. 39. *Behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones, as ye see me have.* 2. He had a real rational Soul, and his Divine Nature did not supply the place of the Soul, Isa. 58. 10. *Thou shalt make his soul an offering for sin,* Mat. 26. 38. *My Soul is exceeding sorrowful unto death.*

Q. 3. *Was the birth of Christ like unto the birth of other men?*

A. No, for Christ was born of a Virgin, namely the Virgin Mary, Isa. 7. 14. *Behold a Virgin shall conceive*

ceive and bear a Son. Mat. 1. 24, 25. And Joseph took unto him Mary his wife, and knew her till she had brought forth her first born Son; and called his name Jesus.

Q. 4. How could Christ be born of a Virgin?

It was a Miraculous Conception by the power of the Holy Ghost in the womb of the Virgin Mary, Luk. 1. 34. 35. And Mary said to the Angel, How shall this be, seeing I know not a Man? And the Angel said unto her. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also the holy thing which shall be born of thee, shall be called the Son of God.

Q. 5. Was Christ born in sin, like unto other men?

No; for however Christ took upon him the Nature of a Man, and many Humane Infirmities, yet he was perfectly free from sinful Infirmities, Heb. 4. 15. We have not an high Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

Q. 6. Quest. What Offices doth Christ execute as our Redeemer;

Ans. Christ as our Redeemer executeth three Offices, of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and of his Estate of Exaltation.

Q. 1. What is it to execute an Office?

To execute an Office, is to do or perform that which is proper to the Office.

Q. 2. How many Offices doth Christ execute as our Redeemer?

There are three Offices Christ doth execute as our Redeemer, 1. The Office of a Prophet, A&S

Acts 3. 23. Moses truly said unto the People, *Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear all things whatsoever he shall say unto you.* 2. The Office of a Priest, **Heb. 5. 6.** *Thou art a Priest ever after the order of Melchisedeck.* 3. The Office of a King, **Psal. 2. 6.** *Yet have I set upon my holy hill of Zion.*

Q 3. *In what estates doth Christ execute his Offices?*

A. 1. Christ doth execute these Offices in his estate of Humiliation here on Earth. 2. Christ doth execute these Offices in his estate of Glorification now he is in Heaven.

24. Quest. *How doth Christ execute the Office of a Prophet?*

Ans. Christ executeth the Office of a Prophet, in revealing unto us by his Word & Spirit, the will of God for our Salvation.

Q. 1. *What doth Christ reveal to us as a Prophet?*

A. Christ as a Prophet doth reveal unto us the will of God for our Salvation.

Q. 2. *What is meant by the will of God which Christ doth reveal?*

A. By the will of God, which Christ doth reveal, is meant the whole Counsel of God, whatever God would have us to know, believe, and do, in order unto Salvation.

Q 3 *Whereby doth Christ reveal the will of God for our Salvation?*

A. Christ doth reveal unto us the will of God for our Salvation, 1. By his Word, **John 1. 9.** *These things are written that ye might believe that Jesus is the Christ the Son of God, and that ye*

ing ye might have life through his name. 2. By his Spirit, Job. 14. 26 The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Q. 4. Which is the Word of Christ, whereby he doth reveal to us the will of God?

A. The whole book of the Scripture of the Old, especially of the New Testament is the word of Christ, Col. 3. 16. Let the word of Christ dwell in you richly.

Q. 5. How are the whole Scriptures the word of Christ, when but a small part of them was spoken by his own mouth?

A. The whole Scriptures are the word of Christ, for as much as the Prophets and Apostles, and other Penmen of the Scriptures, wrote not their own word, but the word which they had from the Spirit of Christ, 1 Pet. 10, 11. Of which Salvation the Prophets have enquired, searching what manner of time the Spirit of Christ, which was in them, did signifie, when it testified before and the sufferings of Christ, &c.

Q. 6. Is the word of Christ without his Spirit, sufficient to teach us the will of God for our Salvation?

A. The word without the Spirit of Christ, is insufficient to teach us the will of God for our salvation, because it is by the Spirit of Christ only, that we are enabled to discern, and receive the things which are necessary to Salvation, 1 Cor. 2. 14. The Natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned.

Q. 7. Is the Spirit of Christ without his Word, sufficient to teach the will of God for our Salvation?

A. Christ

A. Christ by his Spirit without his Word, cannot teach us the will of God, but he doth not, neither hath promised now to do it, since the will of God necessary to our Salvation, is revealed in his word: The word of Christ without Spirit cannot; the Spirit of Christ without Word, will not teach us the will of God for Salvation.

25. *Quest. How doth Christ execute the Office of a Priest?*

Ans. Christ executeth the Office of Priest in his once offering up of himself as Sacrifice to satisfy Divine Justice, and to concile us to God, and in making continual Intercession for us.

Q. 1. What is the first part of Christs Priestly Office?

A. The first part of Christs Priestly office is his offering up Sacrifice to God for us, Heb. 9. *Every high Priest is ordained to offer Gifts and sacrifices, wherefore it is of necessity that this Priest have somewhat to offer.*

Q. 2. What is a sacrifice?

A. A Sacrifice is a Holy Offering tendered to God by a Priest of Gods appointment.

Q. 3. Was Christ a Priest of Gods appointment?

A. Yes, for he was called and anointed by God to this office, Heb. 5. 4, 5, 6. *No man taketh the honour to himself, but he that was called of God was Aaron. So also Christ glorified not himself to be made an High Priest, but he that said, Thou art a Priest for ever, after the order of Melchisedech.*

Q. 4. What Sacrifice did Christ offer to God for us?

A. Christ did offer unto God for us the Sa-

sacrifice of himself, Heb. 9. 26. But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

Q. 5. Did Christ offer this sacrifice of himself often?

A. No; but he offered the sacrifice of himself once only, this being sufficient for our sins, Heb. 9. 21. Christ was once offered to bear the sins of many.

Q. 6. Wherefore was it that Christ did offer the sacrifice of himself unto God for us?

A. Christ did offer the Sacrifice of himself unto God for us, 1. That hereby he might satisfy Gods justice for us. 2. And that hereby we might reconcile us unto God.

Q. 7. How doth it appear that Christ did satisfy Gods justice by the sacrifice of himself?

A. 1. Because Christs sacrifice of himself was of sufficient worth to satisfy Gods justice, infinitely offended by our sins, being the sacrifice of him who, as God, was of infinite Dignity. 2. Because this sacrifice of Christ was accepted by God in the behalf of sinners, Eph. 5. 2. Christ hath loved us, and hath given himself for us, an offering and sacrifice to God, for a sweet smelling savour. 3. It doth farther appear, because Christ in his death, who was our sacrifice, did bear our sins, or the punishment due for our sins; and wherefore did he bear them, but for the satisfaction of Gods justice? 1 Per. 1. 24. who his own self bare our sins in his own body on the tree. And he is said to give his life a ransom for many, Mar. 20. 28. which ransom was Gods satisfaction.

Q. 8. What is the consequent of the satisfaction Christ hath given to God by this sacrifice of himself?

A. The consequent of Christs satisfaction by his sacrifice, is our reconciliation unto God,

*Eph. 2. 16. That he might reconcile both unto
in one body by the Cross.*

*Q. 9. What is the second part of Christs
Priestly Office?*

*A. The second part of Christs Priestly Office
is his making intercession for us. Isa 53. 12.
bare the sins of many, and made intercession for
transgressors.*

*Q. 10. What doth Christ do for us in his inter-
cession?*

*A. Christ in his intercession doth pray for us
and plead with God, as our Advocate, and
through the merit of his death, we might
actually reconciled, our persons accepted,
sins pardoned, our consciences quieted,
prayers answered, and at last our souls saved.
1 John 2. 1. If any man sin, we have an Advocate
with the Father, even Jesus Christ the Righteous.
Joh 14. 14. If ye ask any thing in my name,
I will do it.*

*Q. 11. Where doth Christ make intercession
for us?*

*A. Christ doth make intercession for us at the
right hand of God in heaven, Rom. 8. 34. Christ
that died, yea rather is risen again, and
is even at the right hand of God, who also maketh
intercession for us.*

*Q. 12. Doth Christ make intercession for us
for a time?*

*A. Christ maketh intercession for us
continually, and for ever. Heb. 7. 25. He is able to
save them to the uttermost that come unto God by him,
seeing he ever liveth to make intercession for us.*

*Q. 13. Wherein doth Christs Priestly office
differ from the Priestly office under the Ceremonial Law?*

*A. The Priests under the Law, were Priests
after the order of Aaron; But Christ is a Priest
after the order of Melchizedek.*

of the order of *Melchisedeck*, without Father,
 Man, without Mother, as God, &c. *Heb. 7.* from
 1. to v. 20. The Priests under the Law were
 sinful; but Christ is *Holy*, and perfectly free
 from sin, *Heb. 7. 26.* Such an high Priest became
 Jesus, who is *Holy, Harmless, Undeiled, separate*
from sinners 3. The Priests under the Law were
 many, because Mortal, but Christ is the one only
 high priest of his order, and abideth continu-
 ally, *Heb. 7. 23, 24.* They truly were many Priests,
 because they were not suffered to continue by rea-
 son of death; But this man continueth ever. 4. The
 Priests under the Law were consecrated and
 installed in their Office without an Oath, but Christ
 with an Oath, *Heb. 7. 21.* For these Priests were
 made without an Oath, but this was with an Oath,
 when he that said unto him, The Lord swear, and
 thou wilt not repent, thou art a Priest for ever, &c. 5.
 The Priesthood under the Law was changeable,
 but Christ's Priesthood is unchangeable, *Heb.*
12. 24. For the Priesthood being changed, there
 must be of necessity a change also of the Law; but
 this man hath an unchangeable Priesthood. 6. The
 Priests under the Law offered up many Sacri-
 fices, and those of Bulls and Goats, and the
 blood of others; But Christ offered up but once
 the Sacrifice, and that the Sacrifice of himself,
 and his own blood, *Heb. 9. 25.* Nor yet that
 should offer himself often, as the High Priest
 entereth into the Holy place every year with the
 blood of others, *Chap. 10. 12.* He offered one Sa-
 crifice for sins for ever. 7. The Priests under the
 Law offered Sacrifice for themselves, for their
 own sins as well as for the sins of the People;
 but Christ offered Sacrifice only for others, be-
 lieving himself without sin, *Heb. 7. 27.* Who need-
 not daily as those High Priests, to offer up Sa-

crifice first for his own sin, and then for the People.
 8. The Sacrifices which the Priests under the Law, did offer, were Types of Christs Sacrifice, not being Sufficient in themselves to take away sin, nor accepted by God any farther then Christ was eyed in them. But Christs Sacrifice of himself, was the thing typified, and is efficacious in itself for Remission, and for itself is accepted. Heb. 10. 10. The Law having a shadow of good things to come, can never by these Sacrifices make the comers perfect. v. 4. For it is not possible that the blood of Bulls and Goats should take away sin. v. 14. Christ by one offering hath perfected for ever them that are Sanctified. 9. The Priests under the Law, appeared in the behalf of the people before God in the Temple, the holy place made with hands; but Christ appeareth before God in Heaven for us, Heb. 9. 24. Christ is not entered into the Holy place made with hands, which are Figures of the true, but in Heaven himself to appear in the presence of God for us. 10. The Priests under the Law had only the office of Priesthood; but Christ is Priest, Prophet, and King.

26. Quest. How doth Christ execute the Office of a King?

Ans. Christ executeth the Office of a King, in Subduing us to himself, in Ruling and Defending us, and in restraining our Enemies. Conquering all his and our Enemies.

Q 1 Over whom doth Christ exercise his Kingly Office?

A. Christ doth exercise his Kingly Office Over his Elect People, John 1. 49. Thou art Son of God, thou art the King of Israel. 2. Over his and their enemies, Psal. 110. 2. Rule in the midst of thine enemies.

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Q. 2. How doth Christ exercise his Kingly office over his Elect People?

A. Christ doth exercise his Kingly office over his Elect people, 1. In his Subduing them to himself. 2. In his Ruling them. 3. In his Defending them.

Q. 3. What doth Christs subduing his Elect People to himself suppose?

A. Christs subduing his Elect people to himself, doth suppose, that at first they are stubborn and disobedient, rebellious and enemies unto him, Tit. 3. 3. For we ourselves were sometimes foolish and disobedient, serving divers lusts, Col. 1. 21. You were sometimes alienated, and enemies in your mind by wicked works.

Q. 4. What doth Christs subduing his Elect People to himself imply?

A. Christs subduing his Elect People to himself, doth imply his effectual calling them, and bringing them under his government, wherein by his Word and Spirit he doth conquer their stubbornness and enmity, and make them a willing people to himself, Ps 110 3. Thy people shall be willing in the day of thy power.

Q. 5. How doth Christ rule his people?

A. Christ doth rule his people, 1. By giving them Laws unto which they are to conform their hearts and lives, Isa. 33. 22. The Lord is our Law-giver, the Lord is our King. 2 By annexing or adding to his Laws, Threatnings of punishing the disobedient, and promises of rewarding the obedient, Rev. 2. 23 I will kill thy children with death, and all the Churches shall know that I am he which searcheth the reins and hearts; and I will give to every one of you according to your works. 3. By appointing Church Officers, not only for declaring the

publishing his Laws, but also for the executing of some threatnings, who having the Key of Discipline as well as the Key of the Doctrine committed to them, are to rule under him in the Church, and have power of binding and loosing, of administering Church Censures, and relaxing or taking them off, *Mat. 16. 19. And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* 4. And chiefly Christ doth rule his people inwardly by his Spirit, whereby he doth write his Laws in their hearts, working in them a disposition and strength to yield to him that obedience which he requireth, *Heb. 8. 10. I will put my Law into their mind, and write them in their hearts.* *2 Cor. 3. 3. Ye are the Epistle of Christ, written not with ink, but with the Spirit of the living God, not in Tables of stone, but in Fleeshly Tables of heart.*

Q. 6. How doth Christ defend his people?

A. Christ doth defend his people, 1. By binding them under his wings. Mat. 23. 37. How often would I have gathered thy children together as a hen gathereth her chickens under her wing. Psal. 91. 4. He shall cover thee with his feathers, and under his wings shalt thou trust; his pin shall be thy shield and buckler. 2. By restraining and conquering all his and our enemies.

Q. 7. Who are the enemies of Christ & his people?

A. The enemies of Christ and his People, the Devil, the Flesh, the World, and Death.

Q. 8. What is it for Christ to restrain his, and his peoples Enemies?

A. Christ doth restrain his and his Peoples Enemies

mies, when (their power remaining) he doth set bounds and limits to them, over which he doth not suffer them to pass.

Q. 9. What is it for Christ to conquer his and his peoples enemies ?

A. Christ doth conquer his & his peoples enemies, when he taketh away their power in part, that they have not dominion over his people, but then he doth compleatly conquer them, when he doth bring all enemies under his feet, and utterly abolish, and destroy them, Rom. 8.

37. *In all those things we are more then conquerours through him that loved us. 1 Cor. 15. 25. For he must reign, till he hath put all enemies under his feet.*

27. Quest. Wherein did Christs Humiliation consist ?

Ans. Christs Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death for a time,

Q. 1. In what things did Christ humble himself?

A. Christ did humble himself, 1. In his Birth. 2. In his Life. 3. In his Death.

Q. 2. How did Christ humble himself in his birth?

A. Christ humbled himself in his Birth, in that he being the eternal Son of God, in time, became man, and was born, not of a great Princess, but of a mean Virgin; not in a stately Palace, but in the Stable of an Inn; and instead of a Cradle was laid in a manger. Luk 48. He hath regarded the low estate of his handmaid. Luke

2. 7. And she brought forth her first born Son, and wrapped him in swaddling cloaths and laid him in a Manger, because there was no room for him in the Inn.

Q. 3. How did Christ humble himself in his life ?

A. Christ did humble himself in his Life, in that, 1. He subjected himself to the Law, Gal. 4. 4. God sent forth his Son made of a Woman, made under the Law. 2. He conflicted with the Temptation of the Devil, Mat. 4. 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. 3. He endured the Contradictions, Reproaches, and Indignities of wicked men, Heb. 12. 3 Consider him who endured such contradictions of sinners against himself. Mat. 10. 25. If they have called the master of the house Beelzebub, how much more them of his household. 4. He underwent the senseless infirmities of the Flesh, such as weariness, hunger, thirst, and the like, in regard of his Body, and grief and sorrow in regard of his Soul, Joh. 4. 6. Jesus being wearied with his journey, sat on the well. Mat. 4. 2 When he had fasted forty days and forty nights, he was afterwards an hungred. Isai. 53. 3. He is a man of sorrows, and acquainted with grief.

Q. 4. How did Christ humble himself in his death ?

A. Christ humbled himself in his Death, 1. In regard of the antecedents of it. 2. In regard of his Death itself. 3. In regard of the consequences of it.

Q. 5. How did Christ humble himself in regard of the antecedents of his death ?

A. Christ

A. Christ humbled himself in regard of the antecedents of his death, 1. In permitting *Judas* to betray him. 2. In submitting himself to the Officers to take him. 3. In hearing *Peter* deny him. 4. In suffering the people to mock him, spit on him, and *Pilate* to scourge and condemn him; with many affronts and indignities which were offered unto him, *Mat. 26 and 27. ch.*

Q. 6. *How did Christ humble himself in regard of his death itself?*

A. Christ humbled himself in regard of his death itself, in that, 1. The kind of his death was an accursed and disgraceful death, as also a lingering and painful death, being the death of the Cross, *Phil. 2. 8. He humbled himself and became obedient unto death, even the death of the Cross Gal. 3. 13 Christ was made a curse for us; as it is written, Cursed is every one that hangeth on a tree.* 2. He, together with the pain of his body on the Cross, endured the wrath of God, due for mans sin in his soul, *Mat. 27. 46. About the ninth hour Jesus cried out with a loud voice, my God, my God, why hast thou forsaken me?*

Q. 7. *How did Christ humble himself in regard of the consequents of his Death?*

A. Christ humbled himself in regard of the consequents of his death, in that, 1. He was buried, *Mat. 27. 59. 60. And when Joseph had taken the body, he wrapped it in a clean Linnen Cloath, and laid it in his own new Tomb.* 2. He continued under the power of death for a time, namely until the third day, *Mat. 14. 40. As Jonas was three dayes and three nights in the Whales belly, so shall the Son of Man be three dayes and three nights in the heart of the earth.*

Q. 8. What doth Christs humiliation assure me of?

A. Christs humiliation doth assure us of our Redemption, through the merits of his suffering.
Eph. 1. 7. *In whom we have redemption through blood, even the forgiveness of sins.*

Q. 9. What doth Christs humiliation, especially his death, teach us?

A. Christs humbling himself unto death, doth teach us, 1. To humble our selves, and be lowly like unto our Master, Mat. 11. 29. *Learn of me for I am meek and lowly in heart.* 2. That as Christ died for our sins, so we should die to sin, and be unwilling to suffer, and to die for his sake, I called thereunto, Rom. 6. 8. *If we be dead with Christ we shall also live with him.* v. 11. *Reck your selves to be dead indeed unto sin.* 1 Pet. 4. 1. *Forasmuch as Christ hath suffered for us, Arm yourselves likewise with the same mind.*

28. Q. 1st. Wherewith consists Christs Exaltation?

Ans. Christs Exaltation consists in his rising again from the dead on the third day in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 1. What is the first part of Christs Exaltation?

A. The first part of Christs Exaltation is his Resurrection from the Dead.

Q. 2. How do you prove that Christ rose again from the dead?

A. 1. By the many witnesses which saw him and conversed with him after his Resurrection 1 Cor. 15. 5, 6. *He was seen of Cephas, then of twelve; after he was seen of above five hundred Brethren at once.* 2. Because otherwise our Faith

would be in vain, the guilt of sin would still remain upon us, and there would be no hope for us, 1 Cor. 15. 17. *If Christ be not raised, your Faith is vain, ye are yet in your sins.*

Q. 3. *By whom was Christ raised from the dead?*

A. Christ was raised from the dead by his own power and spirit, whereby he was declared to be the Son of God, Joh 10. 17, 18. *I lay down my life that I might take it again, I have power to lay it down, and I have power to take it again.* Rom. 1. 4. *Declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.*

Q. 4. *How soon did Christ rise after his death?*

A. Christ rose again from the dead on the third day, 1 Cor. 15. 4. *He was buried and rose again the third day, according to the Scriptures.*

Q. 5. *Did Christ rise again with the same body which was buried?*

A. Christ did rise again with the same body, for he bore the print of the nails in his hands & his feet, and of the spear in his side, Joh 20. 27. *Reach hither thy finger, and behold my hands, reach hither thy hand, and thrust it into my side.*

Q. 6. *Was not Christs body corrupted in the grave like the body of others?*

A. No, for God did not suffer him to see corruption, Act. 13. 37. *He whom God raised saw no corruption.*

Q. 7. *Was not Christs body mortal after his Resurrection?*

A. No, for then his body did put on immortality, Rom. 6. 9. *Christ being raised from the dead, dieth no more, death hath no more dominion over him.*

Q. 8. *What doth the resurrection of Christ teach us?*

A. The Resurrection of Christ doth teach us to walk in newness of Life, Rom. 6. 4. Like Christ was raised from the dead by the glory of the Father; even so we also should walk in newness of life.

Q. 9. What doth the Resurrection of Christ assure us of?

A. The Resurrection of Christ doth assure us, that our bodies shall be raised again from the dead on the last day, 1 Cor. 15. 20. Now Christ risen from the dead, and become the first fruit of them that slept.

Q. 10. What is the second part of Christs exaltation?

A. The second part of Christs exaltation, is his Ascension into Heaven.

Q. 11. How do ye prove that Christ Ascended into Heaven?

A. By the Scripture Record of the Witnesses which saw him. Luke 24. 50, 51. And he led them out as far as Bethany, and lift up his hands, and blessed them, and while he blessed them, he was parted from them, and carried up into Heaven.

Q. 12. How long after Christs Resurrection was his Ascension?

A. Christs Ascension was forty days after his Resurrection, Acts 1. 2, 3. Until the day in which he was taken up after he had given Commandments unto the Apostles whom he had chosen, to whom he shewed himself alive after his Passion, by many infallible proofs, being seen of them forty dayes.

Q. 13. Wherefore did Christ Ascend into Heaven?

A. Christ Ascended into heaven, 1. That his Father (God-man) might be glorified there.

that glory, which (as God) he had with the Father before the World, Joh. 17. 5. And now, Father, glorifie thou me with thine own self, with that glory which I had with thee before the World was. 2. That he might (as head of the Church) take possession of Heaven for all his Members, Heb. 6. 20. Whither the Fore runner for us entred.

Q. 14. What doth Christs Ascension into Heaven teach us?

A. Christs Ascension into heaven doth teach us to set our affections on things above, where Christ is, Col. 3. 2. Set your affection on things above, not on things on the earth.

Q. 15. What is the third part of Christs exaltation?

A. The third part of Christs exaltation is his sitting at the right hand of God the Father.

Q. 16. What is meant by Christs sitting at the right hand of God?

A. By Christs sitting at the right hand of God, we mean, his being exalted into the highest honour, and power, and favour in Heaven.

Q. 17. What doth Christ do for his people which are on the earth at the right hand of God in Heaven?

A. Christ at the right hand of God in Heaven, 1. Doth make continual intercession for his people, Rom. 8. 34. Who is even at the right hand of God, who also maketh intercession for us. He is preparing a place in Heaven for them, John 14. 2. In my Fathers House there are many mansions, I go to prepare a place for you.

Q. 18. What is the fourth part of Christs exaltation?

A. The fourth part of Christs exaltation, is his coming to judge the world. Mat. 25. 31.

2. &c. When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he

he sit upon the Throne of his glory, and before
shall be gathered all Nations, &c.

Q. 19. When is it that Christ will come
judge the world ?

A. Christ will come to judge the world
the last day, when the world shall be at an end
and all things shall be dissolved, 2 Pet. 3. 10.
the day of the Lord will come, in the which
Heavens shall pass away with a great noise,
the Elements shall melt with fervent heat,
earth also, and the works that are therein shall
burnt up.

Q. 20. In what glory will Christ come to judge
the world at the last day ?

A. Christ will come to judge the world with
his own glory, and the Fathers, and the holy
Angels, Luk 9. 26. He shall come in his own
power, and in his Fathers, and of the holy Angels.

Q. 21. How will Christ judge the world
at his glorious appearance ?

A. Christ will judge the world at his glorious
appearance, in righteousness, rendering
every one according to his deserts, Acts 17. 31.
He hath appointed a day, in the which he will
judge the world in righteousness. 2 Cor. 5. 10.
We must all appear before the Judgement seat
of Christ, that every one may receive the things
done in his body, according to that he hath done, whether
it be good or bad.

29. Quest. How are we made partakers
of the Redemption purchased by Christ ?

Ans. We are made partakers of the
Redemption purchased by Christ, by the
equal application of it to us by his Holy Spirit.

Q. 1. By whom was our Redemption purchased ?

A: Our Redemption was purchased for us by the blood of Christ. Heb. 9. 12. By his own blood he entered into the holy place, having obtained eternal Redemption for us.

Q 2. By whom is our Redemption applied?

A. Our Redemption is applied by the Holy Spirit, in his effectual operation upon us. Tit.

5. Not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, & renewing of the Holy Ghost, which he shewed on us abundantly, through Jesus Christ our Saviour.

30 Quest. How doth the Spirit apply to us the redemption purchased by Christ?

Ans. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q 1. Whence is it that the Redemption purchased by Christ is applied to us, or that we have an interest therein.

A. We have an Interest in the Redemption purchased by Christ, through our Union to him in our effectual calling, 1 Cor. 1. 30. Of him are we in Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Rom. 8. 30, Whom he called, them he also justified.

Q 2. What is the Union between Christ and us?

A. The Union between Christ and us, is that whereby Christ and we are joynd together, and made one, 1 Cor. 6. 17. That Christ may dwell in our hearts by faith.

Q 3. Whence is it that we are United to Christ?

A. We are united unto Christ, 1. By the Spirit of Gods parr, whereby he draws us, and joyns us.

us unto Christ, Joh. 8. 44. No man can come unto me, except the Father which hath sent me, draw him. 2. By Faith on our part, whereby we come unto Christ, and lay hold upon him, Joh. 6. 35. He that cometh unto me shall never hunger, and he that believeth in me shall never thirst. Eph. 3. 7. That Christ may dwell in your hearts by faith.

Q. 4. Is Faith from our selves or from God?

A. Though Faith be our act, yet it is Gods gift, and the work of his Spirit, Eph. 2. 8. By grace ye are saved through faith, and that not of yourselves, it is the gift of God. Col. 2. 12. We are risen with him through faith of the operation of God.

31. Quest. What is effectual Calling?

Ans. Effectual Calling is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth perswade & enable us to embrace Jesus Christ freely offered to us in the Gospel.

Q. 1. What is the difference between effectual calling, and ineffectual calling?

A. 1. Ineffectual calling is the bare external call of the Word, whereby all sinners are freely invited unto Christ, that they may have life and salvation by him, but in it self is insufficient to perswade and enable them to come unto him, Mat. 20. 16. Many are called, but few are chosen. Joh. 5. 40. Ye will not come unto me, that ye might have life. 2. Effectual calling is the internal call of the Spirit, accompanying the external call of the Word, whereby we are not only

joined unto Christ, but also enabled and perswaded to embrace him as he is freely proffered unto us in the Gospel, Joh 6. 45. *Everyone that hath heard and learned of the Father cometh unto me*

2. *What is the work of the Spirit of God in our effectual calling?*

A. The Work of the Spirit of God in our effectual calling, is two-fold, 1. Upon our minds. 2. Upon our wills.

Q. 3. *What is the work of the Spirit of God in our effectual calling upon our minds?*

A. The work of the Spirit of God in our effectual calling upon our minds, is, 1. A convincing us of our sin and misery. 2. An enlightening us in the knowledge of Christ.

Q. 3. *What is it for the Spirit to convince our mind of our sin and misery.*

A. The Spirit worketh in our mind a conviction of our sin and misery, when he giveth us a clear sight, and full perswasion of the guilt of our sins, and a feeling apprehension of the dreadful Wrath of God, and the endless miseries of Hell which we have deserved for sin, and every hour we are exposed unto; which doth wound our hearts and consciences, and filleth us with perplexing doubts what to do to be saved, Joh. 16. 8. *And when he is come, he will reprove (or convince) the world of sin.* Acts 2. 36. *Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do?*

Q. 5. *Whereby doth the Spirit convince us of our sin and misery?*

A. The Spirit convinceth us of our sin and misery by the Law, and threatnings thereof, Rom. 2. 10. *By the Law is the knowledge of sin.* Gal. 3. 10. *Cursed*

Cursed is every one that continueth not in all which are written in the book of the Law to do.

Q. 6. *What knowledge of Christ doth the Spirit enlighten our minds withall after the conviction of our sin and misery?*

A. The Spirit doth enlighten our minds, with the knowledge, 1. That Christ only can save, and he is all sufficient to do it, Acts 4. 12. Neither is there Salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved. Heb. 7. 25. Wherefore he is able to save them to the uttermost, that come unto God by him. 2. That Christ is willing to save all that come unto him. Job. 6. 27. Him that cometh to me, I will in no wise cast out. 3. That Christ hath undertaken to save us, and is faithful to perform it, Heb. 2. 17. That he might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of the People.

Q. 7. *Whereby doth the Spirit enlighten us with the knowledge of Christ?*

A. The Spirit doth enlighten us with the knowledge of Christ, by the discoveries of Christ in the Gospel, opening our eyes to discern him as he is discovered. Acts 26. 17, 18. To whom I sent thee to open their eyes, and to turn them from darkness to light, &c.

Q. 8. *What is the work of the Spirit of God in effectual calling upon our wills?*

A. The working of the Spirit of God in effectual calling upon our wills, is to renew them.

Q. 9. *What is it for our wills to be renewed?*

A. Our wills are renewed when the Spirit putteth new inclinations, and dispositions into them. Ezek. 36. 26. A new heart will I give you.

new Spirit will I put within you, and will take away the heart of stone out of you flesh, and I will give you a heart of flesh.

Q. 10. Are not we able to renew our own wills, and to turn from sin unto Christ our selves?

A. No, It is the almighty power of the Spirit of God, that doth perswade and enable us to embrace Jesus Christ by Faith, Eph. 1. 19, 20. And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty Power; which he wrought in Christ when he raised him from the dead.

32. Quest. What benefits do they which are effectually called partake of in this life?

Ans. They that are effectually called, do in this life partake of Justification, Adoption, and Sanctification, and the several benefits which in this life do either accompany or flow from them.

33. Quest. What is Justification?

Ans. Justification is an act of Gods free Grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the Righteousness of Christ imputed to us, and received by faith alone.

Q. 1 Wherein doth our Justification consist?

A. Our Justification doth consist in two things, 1. In the Pardon of our sins. 2. In the acceptance of us as righteous.

Q. 2. Who is the Author of our Justification?

A. God is the Author of our Justification, whose act it is. Rom. 8. 33. Who shall lay any thing to the charge of Gods Elect? It is God that Justifieth.



Q. 3. Doth God justify us freely, or because of some merit in our selves?

A. God doth justify us by an act of free Grace. Rom. 3. 24. *Being justified freely by his Grace.*

Q. 4. Through whose righteousness is it that we are justified?

A. We are justified through the righteousness of Christ, Rom. 3. 24. *Being justified freely by his grace, through the Redemption which is in Christ.*

Q. 5. How is the righteousness of Christ made ours?

A. The righteousness of Christ is made ours by Imputation, Rom. 4. 6. *David describeth the blessedness of the Man, unto whom the Lord imputeth righteousness without works.*

Q. 6. What is it for the righteousness of Christ to be imputed to us?

A. The righteousness of Christ is imputed to us, when though it be subjectively in Christ, the righteousness which he wrought, yet by God it is accounted ours, as if we wrought it ourselves in our own Persons.

Q. 7. What is that righteousness of Christ which is imputed to us for our Justification?

A. The righteousness of Christ, which is imputed to us for our Justification, is his whole obedience to the Law in our stead, and that both passive obedience in all his sufferings, especially in his death, whereby we have the pardon of our sins. Eph. 1. 7. *In whom we have Redemption through his blood, the forgiveness of sins:* and active obedience also, whereby we are accepted righteous in Gods sight, Rom. 5. 19. *For as one mans disobedience, many were made sinners: by the obedience of one shall many be made righteous.*

Q. 8. Whereby do we receive and apply this righteousness of Christ?

A.

A. We receive and apply this righteousness of Christ by Faith, Rom. 3. 22. *Even the righteousness of God, which is by Faith of Jesus Christ unto all, and upon all that believe.*

Q. 9. *Are we justified by Faith only, and not by works, at least in part?*

A. We are justified only by Faith, and neither whole nor in part by works, Gal. 2. 6. *Knowing that a man is not justified by the works of the law but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ?*

Q. 10. *How is it then said, Jam. 2. 24. To see how that by works a man is justified, and not by Faith only?*

A. 1. The Apostle Paul doth plainly and positively affirm, and by many Arguments prove Justification by Faith without Works, in his Epistles to the Romans and to the Galatians; and be-
 fore the Apostle James, being inspired by the Holy Spirit in writing his Epistle, doth not really contradict this Doctrine. 2. The Apostle James doth not in this Chapter treat of the Justification of our Faith in the sight of God, but of the Justification of our Faith in the sight of Men; and as he doth assert that Justification is by Works, Jam. 2. 18. *I will shew thee my Faith by my Works.* Works justify our Persons, but Works justify our Faith, and declare us to be justified before Men, who cannot see nor know our Faith but by Works.

Q. 11. *How do we prove that we are not justified by Works.*

A. 1. Because the whole World is guilty of sin, and those that are guilty of sin cannot have a perfect Righteousness of Works, and those that have

have not a perfect Righteousness, cannot be justified in the sight of God. Thus the Apostle convinceth both Jew and Gentile of sin, in the first and second Chapters to the Romans, and that, as Chap. 3. 29 *Every mouth may be stopped, and the whole World may become guilty before God, and therefore interreth, v. 21. By the deeds of the Law no flesh living shall be justified.* 2. Because if we were justified by works, the reward would be of Debt, and not of Grace, Rom. 4. 4. *Not to him that worketh is the Reward reckoned, but of Grace but of Debt.* But the reward is not of Debt but of Grace, and they that are justified, are justified as righteous, with a righteousness of works, but as ungodly. v. 5. *He justifieth the ungodly.* 3. Because Abraham, the Father of the Faithful, though he had a righteousness of works, yet he was not justified by his works: and if he were justified without his works, so are all others that are justified without works, Rom. 4. 2. *For if Abraham were justified by works, he hath whereof to glory.* But Abraham had not whereof to glory before God, therefore he was not justified by works.

Q. 12. *How do you prove that we are justified by faith only?*

A. 1. It is only positively asserted and concluded from several arguments by the Apostle, Rom. 3. 28. *Therefore we conclude that a man is justified by Faith, without the deeds of the Law.* 2. There being such thing as Justification, and Justification cannot be by works, as hath been proved, there being no other way of Justification but by Faith; it must be by Faith. 3. The righteousness of Christ is perfect and sufficient for our Justification; and by Faith his righteousness is received.

and made ours in the account of God ; therefore
 we are justified by Faith. 4. Justification by Faith
 doth give God all the glory, and excludeth all
 boasting in man ; therefore it is by Faith, Rom.
 17. *Where is boasting then ? Is it excluded ? by
 what Law ? By the Law of works ? Nay, but by the
 Law of Faith. 5. Abraham was justified by Faith,
 and all others are justified the same way.*

Q. 13. *How doth Faith justify ?*

A. Faith doth not justify as a work in us, but
 as an Instrument which applyeth the perfect righ-
 teousness of Christ without us, whereby we are
 justified.

Q. 14. *May we be justified by Faith in Christs
 righteousness without us, although we have no righ-
 teousness within us.*

A. We are justified only by Faith in Christs
 righteousness without us, but this Justification is
 always accompanied with Sanctification, in
 which a righteousness is wrought within us,
 without which our Justification cannot be true
 the same Faith whereby our persons are justifi-
 ed, our hearts also are purified, Act. 15. 9. *Pu-
 rifying their hearts by Faith.*

34. Quest. *What is Adoption ?*

Ans. Adoption is an Act of Gods free
 grace, whereby we are received into the
 family, and have a right unto all the Pri-
 viledges of the Sons of God.

Q. 1. *How many ways may we be said to be the
 Children of God ?*

A. We are the Children of God, 1. By Rege-
 neration. 2. By Adoption, whereby we differ,
 From Christ, who is Gods Son by eternal Ge-
 neration. 2. From the Angels, who are Gods
 Sons by Creation.

Q. 2. What is it for men to adopt children?

A. Men adopt children when they take Strangers, or such as are none of their own children, to their Families, and account them their children, and accordingly do take care for them, if they were their own.

Q. 3. What is it for God to adopt children?

A. God doth adopt children, when he taketh them which are Strangers, and by-nature Children of wrath, into his Family, and receiveth them into the number, and giveth them a right to all the priviledges of the Sons and Daughters of God, Eph. 2. 7. And were by nature the Children of wrath even as others. Eph. 2. 19 Now therefore ye are no more strangers and forraigners, but fellow-citizens with the Saints, and of the household of God, 2 Cor. 6. 18. And I will be a Father to you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Q. 4. Is there any motive in any of the children of men, to induce God to adopt them, as there is in those that are adopted by men?

A. There is neither beauty, nor any lovely qualification, nor any thing in the least to move or incline God to adopt any whom he doth adopt, but it is an act only of his free grace and love, 1 Joh. 3. 1. Behold what manner of love is the Father hath bestowed on us, that we should become the Sons of God!

Q. 5. Are all the Children of Men the Adopted Children of God?

A. No. Only such persons are adopted who believe in Christ, Job. 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name, Gal. 3. 26. For ye are all the Children of God by Faith in Jesus Christ.

Q. 6. *What are those priviledges which the adopted children of God have a right unto?*

A. The priviledges which the adopted children of God have a right unto, are 1. Gods fatherly protection of them from temporal and spiritual evils, Psal. 121.7. *The Lord shall defend them from all evil.* 2. Gods Fatherly provision of all needful things, both for their soul and body, Psal. 34.10. *They that seek the Lord shall not want any good thing.* 3. Gods Fatherly correction of them, Heb. 12.6. *For whom he loveth he chastneth, and scourgeth every son whom he receiveth.* 4. Gods audience and return to their prayers, 1 Joh. 5. 14, 15. *And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he heareth us, whatever we ask, we know that we have the Petitions we desired of him.* 5. A sure title to the inheritance of the Kingdom of Heaven, Rom. 8. 17. *And if children, then heirs, heirs of God, and joynt heirs with Christ?*

35. Quest. *What is Sanctification?*

Ans. Sanctification is the work of Gods free Grace, whereby we are renewed in the whole man, after the Image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 1. *Wherein doth Sanctification differ from Justification and Adoption?*

A. Sanctification doth differ from Justification and Adoption, in that, 1. Justification and Adoption are acts of God without us: Sanctification is a work of God within us. 2. Justification and Adoption do make only a relative change: Sanctification doth make in us a real change.

change. 3. Justification and Adoption are perfect at first : Sanctification is carried on by degrees unto perfection.

Q 2 *Whose work is the work of Sanctification?*

A. 1. Though we be the Subjects of Sanctification ; yet we are not the Authors and efficient causes of our Sanctification ; we can defile our selves, but we cannot cleanse and renew our selves. 2. Sanctification is the work of God which is wrought by his Spirit. 2 Thes. 2. 13. *God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

Q 3 *Is there no desert of the grace of Sanctification in any of the Children of Men before they are sanctified?*

A. No, for all the Children of men are by nature wholly polluted with sin, & it is wholly Gods free grace that any of them are sanctified.

Q 4. *Wherein doth our sanctification consist?*

A. Our sanctification doth consist in our renovation after the image of God in knowledge, righteousness and holiness, Col. 3. 10. *Put on the new man which is renewed in knowledge, after the image of him that created him.* Eph. 24. *And that ye put on the new man which God is created in righteousness and true holiness.*

Q 5. *What is the Subject of our Sanctification?*

A. The Subject of our sanctification is the whole man, understanding, will, conscience, memory, affections, which all are renewed and changed in regard of their qualification, and the members of our body, which are changed in regard of their use, being made instruments of Righteousness.

Q 6. *Wherein is our sanctification begun?*

A. Our Sanctification is begun in our regeneration and effectual calling, wherein our

are first enlightned, and our wills renewed, and the habits of all graces are infused.

Q. 7. How is our Sanctification carried on?

A. Our Sanctification is carried on by degrees, as God doth bless his Providences, especially his Ordinances, through them to communicate farther measures of his Spirit and grace.

Q. 2. Wherein is our Sanctification perfected?

A. Our Sanctification is perfected in our Glorification, when we shall be made perfectly free from sin, and fully conformable unto the image of God.

Q. 9. What are the parts of Sanctification?

A. There are two parts of Sanctification, 1. Mortification, whereby we are enabled to dye more and more unto sin, Rom. 6. 11. *Reckon ye yourselves to be dead indeed unto sin.* 2. Vivification, whereby we are enabled to live unto righteousness, Rom. 6. 13. *Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

36. Quest. What are the benefites which in this life do accompany or flow from Justification, Adoption, and Sanctification?

Ans. The benefites which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods Love, Peace of Conscience, Joy in the Holy Ghost, increase of Grace, and perseverance therein to the end.

Q. 1. How many sorts of benefites are there which do belong to those which are Justified, Adopted, and Sanctified?

A. There are three sorts of benefites which do belong

belong unto those which are Justified, Adopted, and Sanctified; namely, 1. Benefits in this life. 2. Benefits at death. 3. Benefits at the Resurrection.

Q. 2. What are the benefits which belong to justified, adopted and Sanctified persons in this life?

A. The benefits which belong to justified persons in this life, are these five; 1. Assurance of Gods love. 2. Peace of Conscience. 3. Joy in the holy Ghost. 4. Increase of grace. 5. Perseverance in Grace to the end, Rom. 5 2 3. *Being justified by Faith, we have peace with God through the Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God and hope maketh not ashamed, because the Love of God is shed abroad in our hearts, through the Holy Ghost which is given unto us, Phil. 1. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.*

Q. 3. Which are the benefits that do accompany and flow from the sight and sense of Justification, Adoption and Sanctification?

A. The benefits which do accompany and flow from the sight and sense of Justification, Adoption and Sanctification, are assurance of Gods love, peace of Conscience, joy of the Holy Ghost.

Q. 4. May not any unjustified and unsanctified persons attain any of these benefits?

A. Unjustified persons may some of them have a presumptuous confidence of Gods love but not real assurance; they may have a carnal security, and false peace, but no true spiritual peace; they may have a carnal joy, or ungrounded spiritual joy, but no sound spiritual and heavenly joy of the Holy Ghost; these benefits

(III)

given only unto such as are truly justified, adopted and sanctified.

Q. 5. Whence is it that all that are justified, adopted and sanctified, do not attain these benefits?

A. Because all have not a sight & sense of their justification, adoption, and sanctification, but are under doubts, and therefore fear that God doth hate them, and not love them; therefore they have troubles of conscience instead of peace, and sorrow in spirit instead of the joys of the Holy Ghost.

Q. 6. How may a child of God get a sure evidence of his justification and adoption?

A. A Child of God may get a sure evidence of his justification and adoption by his sanctification.

Q. 7. What is a sure evidence of Sanctification?

A. A sure evidence of sanctification is increase of grace.

Q. 8. What are the benefits which accompany and flow from the Being of justification, adoption and sanctification?

A. The benefits which accompany and flow from the Being of Justification, Adoption, and Sanctification, are increase of grace, and perseverance therein to the end.

Q. 9. Do all truly justified, adopted and sanctified Persons increase in grace.

A. 1. All truly justified, adopted and sanctified Persons do not at all times actually increase in grace, for some of them may at sometimes be under declining and decays of grace. 2. They are always of a growing disposition, and desirous to grow in grace, and at some time or other they grow, and many times they do grow when they do not perceive themselves to grow, but fear that they do decline.

Q. 10. *Do all truly justified, adopted and sanctified persons persevere in grace to the end ?*

A. All truly justified, adopted and sanctified persons do persevere in grace to the end, and shall assuredly attain the heavenly inheritance.

Q. 11. *How do you prove this ?*

A. 1. From Gods everlasting unchangeable love and his faithfulness in his promises of perseverance, as well as of Heaven which he hath made unto them. **2.** From their union and relation to Christ, and his undertaking for them. **3.** From the constant abode and indwelling of the Spirit of God in them. **4.** From the nature of grace which is an abiding seed, which can never be totally extirpated.

Q. 12. *May not any believers by falling in sin, fall from grace ?*

A. Some believers may through the remains of corruption in them, and the violence of ~~Sins~~ tempting of them, fall into sin foully and so fall from some degrees and measures of grace; but they will never fall totally nor finally from grace, and when we see any totallly and finally from the profession which they formerly made, we may know that they were never in that sincerity, which they professed themselves to be. 1 Joh. 2. 9. *They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us, but they went out that they might make manifest that they were not all of us.*

37. Quest. *What benefits do believers receive from Christ at their death ?*

Ans. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in the graves till the Resurrection.

Q. 1. How manifold is the benefit of believers at their death?

A. The benefit of believers at their death is two-fold, 1. In regard of their souls. 2. In regard of their bodies.

Q. 2. What is the benefit of believers at their death in regard of their souls?

A. The souls of believers at their death. 1. Are made perfect in holiness, Heb. 12. 23. And to the spirits of just men made perfect. 2. They do immediately pass into glory, Phil. 1. 23. Having a desire to depart, and to be with Christ.

Q. 3. Wherein doth consist the perfect holiness which the souls of believers shall have at their death?

A. The perfect holiness of Believers souls at their death doth consist, 1. In Their perfect freedom from the stain and pollution, from the being or any inclination unto Sin, Rev. 21. 27. There shall in no wise enter into it anything that defileth. 2. In their perfect rectitude of Soul, and full conformity unto the Image of Christ. Eph. 4. 13. Till we all come into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Q. 4. What is that Glory which the Souls of Believers at death, do immediately pass into.

A. the Souls of Believers at death, doth immediately pass into, 1. A Glorious place. 2. A Glorious company. 3. A Glorious State.

Q. 5. What is the Glorious place which the souls of Believers at death do immediately pass into?

A. The Glorious Place which Believers souls do immediately pass into, is, their Fathers House in Heaven, where there are mansions prepared for them by Christ, John 14. 2. In my fathers house are many mansions, if it were not so. I would have told you, I go to prepare a place for you.

Q. 6. What is the glorious Company which the souls of Believers do immediately pass into?

A. The Glorious company which the souls of Believers do immediately pass into, is the company of God and Christ in his Glory, as also the company of Angels and souls of other Saints in their glory, 2 Cor. 5. 6, 7 8. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Heb. 12. 22, 23, 24. We are come to the heavenly Jerusalem, to an innumerable company of Angels, to the general assembly, and to God the Judge of all, and the Spirits of just men made perfect; and to Jesus Christ the Mediator of the New Covenant.

Q. 7. What is that glorious state which the souls of believers at death do immediately pass into?

A. The glorious state of the souls of believers immediately after their death, is a state of blessed rest, Heb. 4. 9. There remaineth therefore a rest to the people of God. Rev. 14. 13. And I heard a voice from Heaven, saying, Blessed are the dead that dye in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works follow them.

Q. 8. What is the benefit of believers at their death, in regard of their bodies?

A: 1. The bodies of Believers at their death are still united to Christ; for though death for a while separate their soul from their bodies, yet death cannot separate Christ from either; but as when Christ died, his hypostatical or personal Union still remained, his divine nature being united both to his soul in Heaven, and to his body in the Tomb on earth: So when belie-

vers die, their mystical union unto Christ still remaineth, and Christ is united both unto their souls with him in glory, and to their bodies, which are his members, even when they are rotting in the grave, 1 Cor. 6. 15 *Know ye not that your bodies are the members of Christ?* 1 Thes. 4. 14 *Them also which sleep in Jesus, will God bring with him.* 2. The bodies of believers do rest in their graves as in beds, until the resurrection, Isa. 57. 2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.*

Q. 9. *What is that Resurrection here Spoken of?*

A. The Resurrection here spoken of, is, the last & general resurrection of all the dead that have lived in all ages, from the beginning of the Creation, which will be first of the righteous, and then of the wicked at the last day, Joh. 5. 28, 29. *The hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* 1 Thes. 4. 16. *The dead in Christ shall rise first.*

Q. 10. *How do you prove that there shall be such a general Resurrection?*

A. It may be undenyably proved from the power of God, and the revelation of the Word: If God be of infinite power, and therefore can raise all the dead; and infinitely true, and in his Word hath revealed that he will raise all the dead, then there shall be a general resurrection; But God is infinitely powerful, and can raise all the dead; and infinitely true, and in his Word hath revealed that he will raise all the dead, therefore there shall be a general resurrection. The ground of the Sadduces error, who denied the resurrection, was their ignorance in

these two great foundations of this Doctrine, namely, the Power of God and the Scripture, Mark 12. 24. Do ye not therefore err because ye know not the Scripture, nor the power of God?

Q. 11. Shall the dead be raised with the same body which they had when alive before?

A. The dead shall be raised with the same bodies, Job 19. 16. And though after my skin, worms destroy this body, yet in my flesh shall I see God.

Q. 12. How do you prove that the dead shall be raised with the same body?

A. Because, if the dead were not raised with the same body, it could in no proper sense be called Resurrection, but a new Creation. 2. Because the first body was an instrument of Righteousness, or sin, and therefore shall share in the reward or punishment.

Q. 13. Will not the bodies when they are raised differ from what they are now?

A. The bodies which shall be raised, will not differ from what they are now, in regard of their substance and Essence; but they will exceedingly differ in regard of their qualities.

Q. 14. Wherein do unbelievers differ from believers at their death?

A. The bodies of unbelievers are at their death shut up in the prison of the grave; and the souls of unbelievers are shut down in the prison of hell, where they are filled with horror and anguish in the company of Devils, and other damned spirits, and there reserved in chains of darkness, until the judgement of the great day, 1 Pet. 3. 19. By which also he went and preached unto the spirits in prison, which sometimes were disobedient. 1 Pet. 2. 4. God spared not the Angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgement. 38.

38. *Quest. What benefits do believers receive from Christ at the Resurrection?*

Ans. At the Resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of Judgement, and made perfectly blessed in the full enjoyment of God to all eternity:

Q. 1. How many ways may the benefits which Believers receive from Christ at the Resurrection be considered?

A. The benefits which believers receive from Christ at the Resurrection, may be considered in three respects. 1. In respect of their Resurrection itself. 2. In respect of the day of Judgement after their Resurrection. 3. In respect of Heaven after the day of Judgement.

Q. 2. What is the benefit of believers in respect of the Resurrection itself?

A. The benefit of Believers in respect of their resurrection itself, is, that they shall be raised in glory

Q. 3. What glory doth this refer unto?

A. It doth refer unto the glory which shall be put upon the bodies of believers at their Resurrection, which were vile bodies, both whilst they were putrified in the grave, and whilst alive before, as they were instruments of sin, and subject to diseases and death, Phil. 3. 21. *Who shall change your vile body.*

Q. 4. What is that glory which shall be put upon the bodies of believers at the Resurrection?

A. The bodies of believers, at the Resurrection, shall be made most healthful, strong, spiritual, incorruptible, immortal, most beautiful and glorious, like unto Christ's most glorious body, Philip. 3. 21. *Who shall change our vile body, that*

it may be fashioned like unto his glorious body according to the working whereby he is able to subdue all things to himself, 1 Cor. 15. 42, 43, 44, 53, 54. So also is the Resurrection from the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised up in power; it is sown a natural, it is raised a spiritual body. This corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible must have put on incorruption, and this mortal put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in Victory.

Q 5. What benefits shall believers have after their Resurrection at the day of Judgement?

A. At the day of Judgement, 1. Believers shall be gathered together from all the corners of the Earth by the Angels, Mat. 24. 31. And he shall send his Angels with a great sound of Trumpet, and they shall gather together the Elect from the four winds, from one end of Heaven to another. 2. Believers shall be all caught up together in the clouds to meet the Lord Jesus who will come down with a shout from Heaven, 1 Thes. 4. 16, 17. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the Trump of God; the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. 3. Believers shall be placed on the right hand of Jesus Christ, Mat. 25. 33. And he shall set the sheep on his right hand. 4. Believers shall be openly acknowledged by Christ to be his, and acquitted from false aspersions which have been cast upon them, and from the reproach

guilt of all sins which have been committed by them, because of their interest in Christ and his righteousness. Mat. 10. 32. *Whosoever shall confesse me before men, him will I also confess before my Father which is in Heaven.* Rom. 8. 33, 34. *Who shall lay anything to the charge of Gods Eleſt? it is God that juſtifieth, who is that condemneth? it is Chriſt that died. Believers ſhall be entertained and invited by Chriſt, to take poſſeſſion of the glorious inheritance prepared for them, Mat. 25. 24. Then ſhall the King ſay to them on the right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* 6. Believers ſhall ſit with Chriſt as Aſſeſſors in Judgment of the wicked Angels, and wicked men, 1 Cor. 6. 2, 3. *Do ye not know that the Saints ſhall judge the World? Know ye not that we ſhall judge Angels?*

Q. 6. *What Benefit ſhall believers receive after the day of Judgement in Heaven?*

A. Believers in Heaven, ſhall be made perfectly Bleſſed in their full enjoyment of God, to all Eternity.

Q. 7. *Wherein will conſiſt the perfect bleſſedneſs of Believers in Heaven?*

A. The Perfect bleſſedneſs of Believers in Heaven will Conſiſt, 1. In their perfect immortality, or freedom from all evil, and that both of pain and miſery, Eph. 5. 27. *That he might preſent to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* Rev. 21. 4 *And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow nor mourning, neither ſhall there be any more pain.* 2. In their full enjoyment of God the chiefſt good.

Q. 8. *What doth the full enjoyment of God in Heaven imply?*

A. The full enjoyment of God which Believers shall have in Heaven, doth imply, 1. That they shall have the glorious presence of God with them. Rev. 21. 3. *Behold the tabernacle of God is with men, and he will dwell with them. That they shall have the immediate and beatific vision of his face, Rev. 22. 4. And they shall see his face, and his Name shall be in their foreheads.* 1 Cor. 13. 12. *For now we see through a glass darkly, but then face to face.* 1 John 3. 2. *Whom shall see him as he is.* 3. That they shall have both a full perswasion and sense of Gods love unto them, and perfect love in their hearts towards him, which doth necessarily result from the vision of God in Heaven. 4. That they shall have fulness and exceeding joy, Ps. 16. *In thy presence, there is fulness of Joy.* Jude. *Now to him that is able to present you faultless before the presence of his Glory with exceeding joy.*

Q. 9. *What is it that will sweeten the happiness of Heaven in the full enjoyment of God there?*

A. That which will sweeten the Happiness of Believers in their full enjoyment of God in Heaven, will be the Eternity hereof? that will be without any interruption, and without any end, 1 Thes. 4. 17. *And so shall we ever be with the Lord.*

Q. 10. *Wherein will differ the condition of believers, and all the wicked world from the believers at the last day?*

A. The Condition of unbelievers, and all the wicked world will be miserable beyond expression at the last day of Judgement: for 1. Their bodies shall arise and come forth like Prisoners out of the Grave, and whatsoever strength or Immortality shall be put upon them, shall

only to make them capable of Eternal Tor-
 ments and Misery. 2. They shall with Horror
 and dreadful Shreckings see Christ come in
 flaming Fire to take vengeance upon them, Rev.
 19. 17. Behold he cometh in the Clouds, and eve-
 ry eye shall see him, and they also which pier-
 ced him, and all Kindreds of the Earth shall wail
 because of him. 2. Thes. 1. 7, 8. The Lord Jesus
 shall be revealed from Heaven with his mighty
 Angels, in flaming Fire, taking Vengeance on them
 that know not God, and obey not the Gospel. 3.
 They shall stand before the Throne and Judge-
 ment Seat of Christ; where the Books will be
 opened wherein all their sins are recorded; ac-
 cording to which they shall be judged and Sen-
 tenced to everlasting Punishment, Rev. 20. 11,
 12. And I saw a great white Throne, and him that
 sat on it, from whose face the earth & heavens fled
 away, and there was no place found for them. And
 I saw the Dead, small and great, stand before God;
 and the Books were opened, and the Dead were
 judged out of those things which were written in
 the Books, according to their works Mat. 25. 41.
 Then shall he say unto them on the left hand, de-
 part from me ye Cursed, into everlasting Fire pre-
 pared for the Devil and his Angels. 4. They shall
 be driven away from the presence
 of the Lord into Hell, where they shall
 be punished with extremity of anguish,
 and torment in Soul and Body, without any
 deviation or intermission unto all Eternity.
 Mat. 25. 45. And these shall go away into ever-
 lasting punishment. Rom. 2. 8, 9 Indignation and
 tribulation and anguish [shall be] upon eve-
 ry soul of man that doeth evil, of the Jew first, and
 of the Gentile. Rev. 4. 11. And the smoke
 of their Torment ascendeth up for ever and ever.
 And they have no rest day nor night.

39. *Quest.* What is the duty that God requireth of man?

Ans. The duty which God requireth of man, is obedience to his revealed will.

Q. 1. Upon what account is obedience to God, the duty of man?

A. Obedience unto God, is the duty of man because God is his Creator, and Benefactor, and Supreme Sovereign Lord and King.

Q. 2. Is there any other Lord over the Conscience, who can require obedience of men for their own sake chiefly besides God?

A. God is the only Lord of the Conscience, and though we are to obey Magistrates, and Parents, and Masters, yet we are chiefly to do so because God requireth us so to do; and if he command us to do any thing which God doth forbid, we are to refuse obedience, being to obey God rather than any man in the world, *1 Cor.*

4. 19. Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.

Q. 3. What Rule hath God given us according to which our whole obedience must be guided?

A. The only Rule which God hath given us according to which our whole obedience unto him must be guided, is his revealed will.

Q. 4. Hath God any other will then that which he hath revealed?

A. God hath a secret will of his Counsel concerning all things which come to pass, but this cannot be known as to most things before his hand, and therefore is no rule for obedience.

Q. 5. What is the difference between Gods secret will, and Gods revealed will.

A. Gods secret will is concerning all things that are done, and shall be done, & doth extend it m

unto sinful actions, which he doth will to
 commit and determine, and direct beyond mans
 will and intention to his own glory. But Gods
 revealed will, is concerning those things which
 he will, and ought to be done; and doth extend on-
 unto those things which are duty, and which
 themselves do tend to Gods glory: and this
 revealed will is the rule of Mans Obedience.

9. *Where is the revealed will of God to be found?*

A. The revealed will of God is to be found in
 Scripture, where the whole duty of man to
 God is made known, Mic. 6. 8. *He hath shewed
 thee, O man, what is good, and what doth the Lord
 require of thee, but to do justly, and to love mercy,
 and to walk humbly with thy God.*

10. *Quest. What did God at first reveal
 unto Man for the rule of his Obedience?*

Ans. The rule which God at first re-
 vealed to Man for his Obedience, was the
 Moral Law.

1. *Are there any other Laws which God hath
 revealed unto Men?*

A. The Lord gave other positive Laws to the
 people of the Jews, which they were bound to
 obedience unto, such as the Ceremonial
 Laws, but those Laws were not intended as a
 standing rule of obedience for all Nations in all
 ages, and therefore were after a time abrogated
 and annul'd, and the not yielding obedience to
 them by us at this time, is no sin.

2. *Doth the Moral Law continue to be a rule
 of obedience in the days of the Gospel?*

A. As the Moral Law was at first revealed
 it might be a rule of mans obedience: so
 it

it doth continue so to be unto all men in
Nation unto the end of the world.

*Q. 3. How can the Moral Law be a rule of
ence unto the Heathen and Infidel world, who
without the light of the Scriptures to make it
unto them?*

A. Though without light of the Scrip
there cannot be so clear a discovery of the
Law, yet by the light of Nature it is made
unto all Nations, in some measure sufficient
leave the very Heathen without excuse for
disobedience, Rom. 2. 14. 15. For when the
tiles which have not the Law, do by nature the
contained in the Law, they having not the Law
a Law unto themselves: which shew the work
Law written in their hearts.

*Q. 4. Can any man attain life by obeying
the Moral Law?*

A. If any man could yield perfect obe
unto the Moral Law, he might attain life
by; but all being guilty of sin, perfect obe
is impossible, and life thereby is unattain
therefore the Law was not given unto Man
his fall, that it might give life, Gal. 3. 12. The
Law is not of faith; but the man that doth
shall live in them. Rom. 3. 19. Now we know
what things soever the Law saith, it saith unto
who are under the Law, that every mouth may be
ped, and all the World may become guilty
God, Gal. 3. 21, 22. If there had been a Law
ven, which could have given life, verily righteou
ness should have been by the Law; but the Scrip
ture hath concluded all under sin.

*Q. 5. Wherefore then was the Law given
righteousness and life was not attainable there?*

A. The Law was given to be a School;

bring Men unto Christ, that they might attain
 to life by faith in him, Gal. 3. 24. Wherefore the
 Law was our Schoolmaster to bring us unto Christ,
 that we might be justified by faith.

Q. 6. How doth the Law bring men unto Christ?

A. The Law bringeth unto Christ, 1. By con-
 veying men of sin, prohibitions of the Law con-
 veyeth them of their sins of commission, the con-
 demnations of the Law convinceth them of their sins
 of omission, Rom. 3. 20. For by the Law is the know-
 ledge of sin. 2. By discovering unto Men the curse
 of God, which is due to them for sin, which all
 unrighteous sinners do lye under, Gal. 3. 10. Cursed is
 every one that continueth not in all things which are
 written in the Book of the Law to do them. 3. By
 quickning the consciences of the guilty, beget-
 ting bondage and fear in them; the spirit work-
 ing with the Law, as a spirit of bondage, doth
 awaken them their danger and future wrath, because
 of their disobedience, Gal. 4. 24. These are the
 two Covenants, the one from mount Sinai, which
 bringeth to bondage. And thus men are brought
 to a sight of their need of Christ, and his per-
 fect righteousness, without which there can be
 no life and salvation.

Q. 7. When men are brought, and by faith joynd
 to Christ, doth the Moral Law cease to be of any
 other use unto them?

A. Though believers, through their interest
 in Christ, are delivered from the curse and con-
 demnation, the rigor and irritation of the Moral
 Law, which whilst out of Christ, they were un-
 der, yet the Moral Law is still of singular use un-
 to believers, to provoke them unto thankfulness
 to Christ, who hath fulfilled the Law in their
 stead; and to be a rule according to which they
 ought

ought to endeavour as much as may be, to their hearts and lives, however in this life perfection of obedience therunto is unattainable. Rom. 7. 7 But now we are delivered from the Law, that being dead whereto we were held v. 12. The Law is holy, and the commandment is holy, just and good. Tit. 2. 11, 12. The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world.

41. Quest. Where is the Moral Law summarily comprehended?

Ans. The Moral Law is summarily comprehended in the Ten Commandments.

Q. 1. What is it for the Moral Law to be summarily comprehended in the Ten Commandments?

A. The Moral Law is summarily comprehended in the Ten Commandments, in that the chief heads of the Law are therein comprehended.

Q. 2. Is there then any thing included, commanded or forbidden, in the Moral Law, that is expressed in the Ten Commandments?

A. The Moral Law being Spiritual, and large, doth reach both the whole inward heart and all the outward conversation, and the Ten general Heads in the Commandments do include many particular members and branches. 1. Whatever sin is forbidden in any precept, the contrary duty is commanded; and sins of the same kind also are forbidden; and not only the outward act, together with the words and gestures tending thereunto; but also

ward affections to sin, together with all causes, means, occasions, appearances, and whatever may be a provocation unto it, either in our selves or others. Mar. 5. 21, 22, 27, 28. Ye have heard that it was said by them of old times, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of judgement; and whosoever shall say unto his brother, Racha, shall be in danger of the counsel; but whosoever shall say unto his brother, Thou fool, shall be in danger of hell fire. Ye have heard that it hath been said by them of old time. Thou shalt not commit adultery: But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. 2. Whatever duty is commanded, the contrary is forbidden; and all duties of the same kind are included, together with all suitable affections thereunto; as also the using all means appointed for help, quickning, furtherance therein; and our endeavours in all places to help and further others in their obedience.

2. Quest. What is the sum of the Ten Commandments?

Ans. The sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbours as our selves.

3. 1. In how many Tables were the Ten Commandments at first written?

The Ten Commandments were at first written
ten

ten by God himself in the Mount, and given
to Moses in two Tables of Stone, Deut. 10.
At that time the Lord said unto me, Hew thee
Tables of stone, like unto the first, and come
me in the Mount, and I will write on the
the words which were in the first Tables
thou brakest; and he wrote on the Tables
to the first writing, the ten Commandments.

Q. 2. What is the comprehensive duty of the
Commandments written in these Tables?

A. The comprehensive duty of the Ten
commandment is Love.

Q. 3. What is the sum of the first Table of the

A. The sum of the first Table of the Law
hath a more immediate reference unto God
love the Lord our God with all our heart,
and with all our soul, and with all our strength,
and with all our mind, Mark 12. 20
Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind,
with all thy strength; this is the first commandment.

Q. 4. What is it to love the Lord with
heart, and with all the soul, and with all the
and with all the strength?

A. To love the Lord with all the heart,
with all the soul, and with all the mind,
with all the strength, doth imply the re-
ardency, and activity of our love, when
choose the Lord, cleave to him, and desire
him as our chief good, and employ all our
ties and powers of soul and body in obedience
of love.

Q. 5. What is the sum of the second Table of the

A. The sum of the second Table of the Law
which hath a reference unto men, is to love
neighbour as our selves, Mark 12. 31. The

ke, namely this, Thou shalt love thy neighbour as self.

Q. 6. Who is our neighbour?

A. Every man is our neighbour, and therefore are bound to bear a general affection unto all.

Q. 7. What is it to love our neighbour as our selves?

A. To love our neighbour as our selves, is to love our neighbour with the same truth and conformity of love, as we do our selves.

3. Quest. What is the Preface to the ten Commandments?

Ans. The Preface to the ten Commandments is in these words: I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.

4. Quest. What doth the Preface to the Commandments teach us?

Ans. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments.

1. How many reasons or arguments are there in the Preface to oblige and persuade us to keep Gods Commandments?

There are in the Preface three Reasons, or arguments to oblige and persuade us to keep Gods Commandments, 1. Because God is Lord: I am the Lord. 2. Because God is our God: I am thy Lord thy God. 3. Because God is Redeemer, which brought thee out of the land of Egypt, out of the house of bondage.

2. How can God be said to bring his people out

out of the land of Egypt, out of the house of bondage now ?

A. As God brought his people of old out of the earthly Egypt, and the bondage of men, he doth now bring his people out of spiritual Egypt, and the bondage they are in unto the flesh, and their own lusts.

Q. 3. How are we bound and obliged to keep Commandments as he is the Lord ?

A. We are bound and obliged to keep Commandments, as he is the Lord, because he is the Lord, he is our Creator and Supreme Sovereign, and we owe to him all obedience; we are his creatures and Subjects, Psal. 100. *Serve the Lord with gladness: know that he is the Lord, and not we our selves.* Jer. 10. 7. *Who shall not fear thee, O king of Nations? for unto thee do all hearts appertain.*

Q. 4. How are we bound and obliged to keep Gods Commandments as he is our God ?

A. We are bound and obliged to keep Commandments, as he is our God, because our God hath taken us into Covenant, and brought us into a special relation to himself, whereby laid a greater obligation upon us to his service, Deut. 10. 1. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, his judgements, and his Commandments always.*

Q. 5. How are we bound and obliged to keep Gods Commandments, as he is our Redeemer ?

A. We are bound and obliged to keep Commandments, as he is our Redeemer, because God hath Redeemed us for this end, that we might be free from the slavery of sin and Satan, and might be encouraged and enabled to yield

ence unto him, 1 Cor. 6, 19 20. Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirits which are Gods. Luk. 1 74, 75. That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the dayes of our lives.

45. *Quest.* What is the first Commandment?

Ans. The first Commandment is, Thou shalt have none other God before Me.

46. *Quest.* What is required in the first Commandment?

Ans. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. 1. How many duties are there chiefly required in the first Commandment?

A. There are three duties chiefly required in the first Commandment. 1. to know God 1 Chro. 28 6 And thou Solomon my son, know thou the God thy Fathers. 2. To acknowledge God. Deut. 10 17. Thou hast avouched the Lord this day to be thy God 3. To worship and glorify God. Mat. 22 37 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q. 2. What are we bound to know concerning God?

A. We are bound to know; 1. That God is, & that there is a God. 2. What God is in all those glorious attributes & perfections, whereby he hath made himself known.

Q. 3. How ought we to acknowledge God?

A. We ought to acknowledge God to be the only true God, 1 Cor. 8 6. Unto us there is but

one God. 2. We ought to take and own God
our God, Psa. 38. 14. *This God is our God.*

Q 4. *How ought we to worship and glorify God?*

A. We ought to worship and glorify God
as the only right object of Divine worship
honour. 1. In our minds, by thinking, medi-
tating, remembering, and highly esteeming of Him
Mal. 3. 16. *A Book of remembrance was written*
before him, for them that thought on his name.
Psa. 93. 6 *When I remember thee on my Bed,*
meditate on thee in the night watches, Psa. 71.
O God, who is like unto thee? 2. In our wills
choosing him for our chief good, and devote-
ing our selves to his service, Josh. 24: 22.
have chosen the Lord to serve him. 3. In our
hearts, by loving him, desiring him, fearing
him, believing and trusting in him, grieving
for our sins against him, hoping in him, deli-
ting and rejoycing in him. Deut. 10. 12. *And*
now Israel, what doth the Lord require of thee,
to fear the Lord thy God, and to love him, &c.
26. 8 *The desire of our souls is to thy Name.* Ex-
14. 31. *And the people believed the Lord, and*
servant Moses. Isa. 26. 4. *Trust ye in the Lord*
for ever. Psal. 31. 18. *I will be sorry for my*
Psal. 130. 7. *Let Israel hope in the Lord.* Psal.
37. 4. *Delight thyself in the Lord.* 4. In our
lips, by calling upon him, and speaking well
of his name, Phil. 4. 6. *In every thing by prayer*
supplication, with thanksgiving, let your requests
be made known unto God. Psal. 145. 1. *My mouth*
shall speak the praise of the Lord. 5. In our lives
by yielding all obedience unto him, being zealous
for his glory, careful to please him, care-
ful of offending him, and by walking honestly
before him, Jer. 7. 23. *This thing*

commanded them, obey my voice, and walk ye in all the wayes that I commanded. Joh. 2. 17. The zeal of thy house hath eaten me up. Col. 1. 10. Walk worthy of the Lord unto all pleatings. Gen. 39. 9. How can I do this great wickedness, and sin against God? Mic. 6. 8. Walk humbly with thy God.

47. *Quest.* What is forbidden in the first Commandment:

Ans. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the Giving that worship and glory to any other, which is due to him alone.

Q. 1. What are the chief sins forbidden in the first Commandment.

A. The chief sins forbidden in the first Commandment, are 1. Atheism, 2. Prophaneness. 3. Idolatry.

Q. 1. What is Atheism?

A. Atheism is the denying, or not having a God, Psal. 14. 1. The fool hath said in his heart, there is no God. Eph. 2. 12. At that time ye were without Christ, having no hope, and without God in the world.

Q. 3. What is the prophaneness in this Commandment forbidden?

A. The prophaneness forbidden this Commandment, is the not worshipping and glorifying the true God, as God, and our God.

Q. 4. Wherein doth this prophaneness, in regard of Gods worship and honour, appear?

A. Prophaneness, in regard of Gods worship and honour, doth appear, 1. When persons do not know God, or have misapprehensions of him, Jer. 4. 22. My people is foolish, they have

not known me. Psal. 50. 21. *Thou thoughtest I was altogether such a one as thy self.* 2. When persons are forgetful of God, Jer. 2. 32. *My people have forgotten me dayes without number.* When persons hate God, or love themselves or any thing else more then God, desire creatures more than God, trust in arms of flesh more than God, delight in objects of sense more than God, when persons set any affection upon any thing in the world more than God, and take off the heart, in whole, or in part, from God, Rom. 8. 7. *The carnal mind is enmity against God.* 1 Joh. 2. 15. *Love not the world, nor the things in the world, if any man love the world, the love of the Father is not in him.* Col. 3. 2. *Set your affections on things above, not on things on earth.* 4. When persons omit or neglect to give that worship & glory which is due unto God, either with the inward, or outward man. Isa. 43. 22. *But thou hast not called upon me,* Jacob, &c.

Q. 5. *What is that Idolatry which is forbidden in the first Commandment?*

A. The idolatry which is forbidden in the first commandment, is the giving that worship and glory unto any other, which is due unto God alone, Rom. 1. 25. *Who changed the truth of God into a lye, and worshipped and served the creature more then the Creator, who is Blessed for ever.*

Q. 6. *How many wayes may persons be guilty of the Idolatry forbidden in this Commandment?*

A. Persons may be guilty of the Idolatry forbidden in this Commandment, 1. By having an outward worshiping other Gods besides the true God with the outward man: as when persons worship the Heathenish gods, or Angels, or Saints.

2. By giving that honour and respect to

thing in the world, which is due only unto God, with the inward man, which is Heart idolatry, Col. 3. 5. *And Covetousness which is Idolatry.*

48. *Quest. What are we especially taught by these words, Before me ?*

Ans. These words (*Before me*) in the first Commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. 1. How doth it appear that God seeth all things?

A. It doth appear that God seeth all things, because God is every where present, and is infinite in understanding. Jer. 23: 24. *Can a man hide himself in secret places, and I shall not see him, saith the Lord? do not I fill both Heaven and Earth? Psal. 147. 5. His understanding is infinite.*

Q. 2. Why doth God take such notice of, and is so displeased with the sin of having any other God?

A. Because the sin of having any other God, is a great affront unto the Holy and Jealous eye of God, who will not give his glory to another, Psal. 44. 20, 21. *If we have stretched out our hands unto a strange God, shall not God search this out? Isa. 42. 8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven Images.*

49. *Que. What is the second Commandment?*

Ans. The second Commandment is, *Thou shalt not make unto thee any Graven Image, or the likeness of any thing that is in Heaven above,*

or that is in the Earth beneath, or that is in the Water under the Earth : thou shalt not bow down thy self to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments.

50. Q^u st. What is required in the second Commandment ?

Ans^r. The second Commandment requireth the observing, and keeping pure and entire all such Religious Worship, and Ordinances, as God hath appointed in his Word.

Q. 1. How doth the Worship required in the second Commandment differ from the Worship required in the first Commandment ?

A. The Worship required in the first Commandment, hath a respect unto the object of Worship, whereby we are bound to worship the true God, and none else : The Worship required in the second Commandment hath a respect unto the means of Worship, whereby we are bound to worship God according to the way and means of his own appointment, & no other.

Q. 2. What is the way and means which God hath appointed for his Worship ?

A. The only way and means which God hath appointed for his Worship, is his Ordinances which he hath prescribed in his Word.

Q. 3. What are the Ordinances which God hath appointed in his Word to be the means of Worship and to be observed by his people ?

A. The

A. The Ordinances which God hath appointed in his Word, to be the means of his Worship, and to be observed by his people, are, 1. Prayer unto God with thanksgiving, and that publicly in Assemblies, privately in Families; and secretly in Closets, Phil. 4. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God. Eph. 5. 20. Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ. Luke 1. 10. And the whole multitude of people were praying. Jer. 10. 25. Pour out thy fury upon the families which call not upon thy Name. Mar. 6. 6. But thou when thou prayest enter into thy Closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. 2. Reading and teaching the Scriptures. Acts 15. 21. For Moses is read in the Synagogues every Sabbath day. Joh. 5. 39 Search the Scriptures, for in them ye think ye have everlasting life, and they are they which testify of me. 3. Preaching and hearing of the Word, 2 Tim. 4. 2 Preach the Word, be instant in season, out of season, reprove rebuke, exhort with all long-suffering and Doctrine. Isa. 55. 3. Hear, and your soul shall live. 4. Singing of Psalms Psal. 149. 1. Praise ye the Lord, sing unto the Lord a new song and his praise in the Congregation of Saints. Jam. 5. 13 Is any merry? let him sing Psalms. 5. Administration and receiving of the Sacraments both of Baptism, and the Lords Supper, Mar. 28. 19. Go therefore and teach all nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23, 24, 25. For I have received of the Lord, that which also I delivered unto you, that

the Lord Jesus the same night wherein he was
 trayed, took bread, and when he had given thanks
 he brake it, and said Take, eat, This is my Body
 which is broken for you, this do in remembrance
 of me: after the same manner also he took the Cup
 when he had supped, saying, This Cup is the New
 Testament in my blood, This do as often as ye drink
 it in remembrance of me. 6. Fasting. Luk. 5. 34.
 But the dayes will come when the Bridegroom
 shall be taken away from them, and then shall they
 fast in those dayes 7. Instructing of Children in
 Household in the Laws and Ways of the Lord
 Gen. 18. 19. For I know him that he will com-
 mand his Children and his household after him
 and they shall keep the way of the Lord, Deut. 6.
 7. And these words which I command thee this
 day shall be in thine heart, and thou shalt teach
 them diligently unto thy Children. Eph. 6. 4.
 And ye Fathers, provoke not your Children to
 wrath, but bring them up in the Nurture and
 admonition of the Lord, 8. Conference and Discourse
 of the things of God, Mal. 3. 16, They that
 feared the Lord spake often one to another, and the
 Lord hearkned and heard it. Deut. 6. 7. Thou shalt
 talk of them when thou sittest in thine House, and
 when thou lyest down, and when thou risest up, and
 Meditation, Psal. 77. 12. I will meditate of
 thy works. 1 Tim. 4. 15. Meditate on these things
 give thy self wholly to them, that thy profiting
 may appear unto all, 10. Vows to the Lord. Psal.
 76. 11. Vow and pay unto the Lord 11. Swearing
 by the Name of the Lord, when lawfully called
 led. Deut. 6. 13 Thou shalt fear the Lord thy God
 and serve him, and swear by his name. 12. Excom-
 munication of Church Discipline, Mat. 18. 15, 16.
 If thy Brother trespass against thee, go and tell
 him of his fault between him and thee alone; if he
 will not hear thee, take with thee one or two more,

he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it unto the Church. But if he neglect to hear the Church, let him be unto thee as an heathen man and Publican.

Q 4. What doth God require in the second Commandment, in reference to his Ordinances and means of Worship?

A. God in the second Commandment doth require in reference to his Ordinances and means of Worship, 1. The receiving of them. 2. Observing of them. 3. The keeping them pure and entire.

Q 5. What is it to receive Gods Ordinances?

A. The receiving of Gods Ordinances, implieth an approving of them with the mind, and embracement of them with the will.

Q 6. What is it to observe Gods Ordinances?

A. The observing Gods Ordinances implieth a doing what is required in them, a making use of them, and attending upon God in them.

Q 7. What is it to keep pure ~~and~~ and entire Gods Ordinances?

A. The keeping pure and entire Gods Ordinances implieth, a doing what in us lieth, to preserve the Ordinances from corruption, not suffering any thing to be added to them, or taken away from them, Deut. 12. 32. What thing soever I command you, observe to do it, thou shalt not add thereto nor diminish from it.

Q 8. How doth it appear that the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances as God hath appointed, is required in the second Commandment, when it doth only forbid, thou shalt not make to thyself any Graven Image? &c.

A. Gods forbidding the making any Graven Image

Image, and worshipping it, doth clearly imply
 1. That God must be worshipped by some
 means. 2. That it is a sin to worship God
 by Graven Images. 3. That by consequence, it
 is a sin to worship God by the means which
 hath not appointed. 4. That therefore it is
 duty to worship God by the means which
 hath appointed, which being his Ordinance
 they must be received, observed, and kept
 pure and entire.

51. Quest. *What is forbidden in the second Commandment?*

Ans. The second Commandment
 biddeth the worshipping of God by Im-
 ges, or any other way not appointed in
 Word.

Q. 1. *What is the first great sin forbidden in the second Commandment?*

A. The first great sin forbidden in the second Commandment, is the sin of Idolatry.

Q. 2. *How doth the Idolatry forbidden in the first Commandment differ from the Idolatry forbidden in the second Commandment?*

A. The Idolatry forbidden in the first Commandment hath a respect unto the object, when we give that worship and honour which is due only to God, unto another: The Idolatry forbidden in the second Commandment, hath a respect unto the means, when we worship God by Images.

Q. 3. *How many ways may persons be guilty of Idolatry in their worshipping of God by Images?*

A. Persons are guilty of Idolatry, in worshipping of God by Images, 1. When they worship feigned and false gods (apprehending them to be true) by Images and Representations;

was the Heathens Idolatry in worshipping Jupiter, Juno, Apollo, Diana, and other feigned gods, and goddesses, by their Images in their Idolatrous Temple. 2. When they worship the true God in or by any Image or Representation of him, whether it be by any thing in Heaven, or the Earth, or the Waters, as in the Commandment; *Thou shalt not make to thy self any graven Images, or the likeness of any thing that is in Heaven above, or Earth beneath, or Water under the Earth; thou shalt not bow down to them and serve them.* Deut. 4. 15, 16. *Take ye heed therefore to your selves, for ye saw no manner of similitude, in the day that the Lord spake unto you in Horeb; lest ye corrupt your selves, and make you a graven Image.* Exod. 32. 8. *They have made them a molten Calf, and have worshipped it, sacrificed thereunto, and said, these be thy Gods, O Israel, which brought thee up out of the Land of Egypt.* 3. When they have in their Worship carnal Imaginations, and Representations of God in their minds; as if he were an old man sitting in Heaven, or the like.

Q. 4. *Why may we not make use of Images for a help in our worship of God?*

A. No. 1. Because God hath absolutely forbidden it. 2. Because Images are not a real help, but a hinderance of Devotion, they tending to lessen God in our esteem, who being the living God, and superlatively excellent, and infinitely removed above all his creatures, cannot without our great reflection of dishonour upon him, be represented by a dead Image.

Q. 5. *Is it not lawful to have Images, or Pictures of God by us, so we do not worship them, nor God by them?*

A. The Images or Pictures of God are an abomination, and utterly unlawful, because they

do debase God, and may be a cause of Idolatrous Worship.

Q. 6 Is it not lawful to have Pictures of Jesus Christ, he being a man as well as God?

A. It is not lawful to have Pictures of Jesus Christ, because his Divine Nature cannot be figured at all, and because his body as it is glorified cannot be pictured as it is, and because if it do not stir up Devotion, it is in vain; if it do stir up Devotion, it is a worshipping by Image or Picture, and so a palpable breach of the second Commandment.

Q. 7. What is the second great sin against the second Commandment?

A. The second great sin against this second Commandment, is superstition.

Q. 8 What is the superstition forbidden in the second Commandment?

A. The superstition forbidden in the second Commandment, is the worshipping of God in any other way, or by any other means than what he hath appointed in his Word: and thus adding humane inventions unto Gods institutions. This which is will-worship, and condemned by the Apostle, Col. 2. 20, 21, 22, 23. *Why, as though living in the world, are ye subject unto Ordinances (touch not, taste not, handle not; which all are to perish with the using) after the Commandments and Doctrines of men; which things have indeed a shew of wisdom in will-worship.*

Q. 9. May nothing be added in the Worship of God but what is prescribed in the Word of God?

A. Nothing may be added in the worship of God as parts of worship, but what is prescribed or appointed in the Word of God, because without the Divine institution, it is but vain worship; neither pleasing to God, nor profitable unto them that worship.

worship. Mat. 15. 2. *But in vain do they worship me, teaching for doctrines the commandments of men.*

Q. 10. *Are not significant Ceremonies allowable, that the dull minds of men may be quickened unto the more Devotion?*

A. 1. The Ceremonies which God himself did appoint under the Law, are not lawful, much less the Ceremonies of mens appointment, which are parts of worship. 2. Significant teaching Ceremonies, were they appointed by God, would be the parts of true worship; therefore such significant teaching Ceremonies that are not appointed by God, are parts of false worship, or of worship so far corrupted as they are refused. 3. The significancy of teaching Ceremonies without Gods Institution, which carrieth with it Gods blessing, is insignificant, and ineffectual, to convey and confer any grace.

Q. 11. *May not the Church by vertue of that command, 1 Cor. 14. 40. Let all things be done decently, and in order; appoint Ceremonies for decency and order sake?*

The Church may and ought, by vertue of this command, see that there be no undecency and disorder in the worship of God; that is, they may consider that things appointed by God be done decently, and in order, in reference to conveniency of time and place, and the like, which the word of God doth veruallly include in appointing worship it self, without which such circumstances cannot be performed; but here is no liberty given unto the Church to introduce, & appoint new parts of worship, as significant teaching ceremonies are proved to be; neither may such things be called decent in Gods worship, which the Idolatrous Church of Rome have in use, without any warrant from the Word of God.

Q. 12. What is the Idolatry and Superstition of the Church of Rome in the Worship of God ?

A. The Idolatry and Superstition of the Church of Rome in the Worship of God, is, their Idolatrous Kneeling at the Sacrament, after that the Bread is turned into the real Body of Christ; their Idolatrous worshipping of Christ by the Crucifix; their Idolatrous Pictures and Images of God which they bow before; their Idolatrous bowing at Altars, and towards the East; their Idolatrous Praying to Angels and Saints, especially to the Virgin Mary: Their offering up the unbloody Sacrifice of the Mass; their Superstitious Fastings and abstaining from flesh in Lent; their Superstitious Holy days; Superstitious Priests Surplice; their adding cream, Oyle and Spittle to the Water, and sprinkling with the Cross in Baptism; their Bapting Bells; their Praying upon Beads; and many other Superstitious Customs, for which there is the least Command in the Scripture.

Q. 13. How may we further offend and sin against the second Commandment ?

A. We offend and sin against the second Commandment, not only by idolatry and superstition, but also when we are not zealous for the worship according to Gods institution, endeavouring what in us lieth, in our place of reformation of worship according to the pattern in the Word; as also, when we despise or neglect, especially when we contemn, and oppose any of those Ordinances which God has appointed to be the means of worship, *Jo. 8. The zeal of thy house hath eaten me up. Heb. 12.5. Not forsaking the Assembling of our selves*

either, as the manner of some is. *Mat. 23. 13.* Wo-
 unto you Scribes and Pharisees, hypocrites, for ye
 shut up the kingdom of heaven against men, for ye
 neither go in yourselves, neither suffer ye them
 that are entering to go in. *1 Thel. 2. 16.* Forbid-
 ding us to speak unto the Gentiles, that they may
 be saved, filling up their sin alway. *Acts. 13. 44,*
45, 46. And the next Sabbath-day, came almost
 the whole City together to hear the word of God :
 But when the Jews saw the multitude, they were
 grieved with envy, and spake against those things
 which were spoken by Paul, contradicting and
 blaspheming : and then Paul and Barnabas wax-
 ed bold, and said, It was necessary that the Word
 of God should first have been spoken unto you ; but
 seeing ye put it from you, and judge your selves un-
 worthy of everlasting life ; lo, we turn to the Gen-
 tiles.

52. Quest. What are the Reasons annexed to
 the second Commandment.

Ans. The Reasons annexed to the second
 Commandment, are Gods Sovereignty over
 us, his Propriety in us, and the Zeal he hath
 for his own worship.

Q. 1. What is the first reason annexed unto the
 second Commandment.

A. The first reason annexed unto the second
 Commandment, is Gods Sovereignty over us,
 in these words, I the Lord.

Q. 2. What is the force of this first Reason ?

A. The force of this first Reason is, because
 God is the great Sovereign King over us, and
 hath the sole or only authority to make Laws
 for the way of his Worship, therefore we
 ought by virtue of our Allegiance, as we are
 his

his Subjects, to observe his Laws and Ordinances, and to worship him no other way than hath appointed in his Word. Psal. 95. 2, 3. *we come before his presence with thanksgiving, make a joyful noise unto him with Psalms, for the Lord is a great God, and a great King above gods*

Q. 3. What is this second Reason annexed to this second Commandment?

A. The second Reason annexed unto this second Commandment, is Gods propriety in these words, *Thy God*; I the Lord thy God.

Q. 4. What is the force of this second Reason?

A. The force of this second Reason is, because we belong unto the Lord, therefore ought to keep close unto him and his appointments, and take heed especially of Idolatry and Superstition, which do alienate the heart from him, Psal. 95. 6, 7. *O come let us worship, bow down, let us kneel before the Lord our God.* Psal. 106. 19, 21. *They made a Calf in Horeb, worshipped the molten image, they forgot God their Saviour.*

Q. 5. What is the third Reason annexed to the second Commandment?

A. The zeal which God hath to his own worship is his jealousy, whereby out of love to his own worship and institutions, he is highly offended with those that turn aside from the Lord unto their own inventions; *I the Lord thy God am a jealous God, Exod. 34. 14. Thou shalt worship no other God, for the Lord whose Name is jealous, is a jealous God.*

Q. 6. Wherein doth this zeal and jealousy of God for his own worship shew it self?

A. The zeal and jealousy of God for his own worship

Worship doth shew it self, 1. In his accounting the breakers of this Commandment, those that hate him, and threatening to punish them unto the third and fourth generation; *I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.* 2. In his esteeming the keepers of his Commandment, such as love him, and promising mercies unto thousands of them, *Shewing mercy unto thousands of them that love me and keep Commandments.*

Q. 8. *How can God in justice visite the iniquity the Fathers upon their Children?*

A. 1. If children do not walk in the steps of the same sins with their parents, God doth not punish them for their sins. Ezek. 18. 14. 17. *If he get a son that seeeth all his Fathers sins which he hath done, and considereth, and doth not such like, he shall not die for the iniquity of his father, he shall surely live.* 2. If God doth visite the iniquity the fathers upon their children; it is when the children are guilty of the same iniquity, and so fill up the measure, and the punishment of them is most equal and righteous, Ezek. 18. 25. *Are my ways equal? are not your ways unequal?*

Quest. *Which is the third Commandment?*

Ans. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

54. Quest. *What is required in the third Commandment?*

Ans. The third Commandment requireth the holy and reverent use of Gods Names,

Names, Titles, Attributes, Ordinances, Word and Works.

Q. 1. What are we to understand by the Name of God, which we are forbidden in this Commandment to take in vain?

A. The Name of God which we are forbidden in this Commandment to take in vain, is to be taken generally and comprehensively for that thing whereby God makes himself known.

Q. 2. By what is it that God doth make himself known?

A. God doth make himself known: 1. By his Names taken particularly, which he hath put unto himself in Scripture, such as God, Lord, I AM, Jehovah, and the like, Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord, Exod. 3. 15. And they shall say unto me, what is his Name? I shall say unto them? And God said unto Moses, I AM THAT I AM, thou shalt say, I AM, be thou faithful unto me unto you. Exod. 6. 2. I appeared unto Abraham by the Name of God Almighty but by the Name JEHOVAH I was not known. 2. By his Titles such as Lord of Hosts, Holy One of Israel: God of Abraham, Isaac and Jacob, Creator, Father, Server of men, The King of Kings, and Lord of Lords: The King of Nations, the King of Saints, The God and Father of our Lord Jesus Christ, The Father of Mercies; the God of Salvation, the Hearer of Prayers, and the like, Isa. 1. 9. Except the Lord of Hosts had left unto us a very remnant, Isa. 60. 14. The Zion of the Holy One of Israel Exod. 3. 6. I am the God of Abraham, The God of Isaac, And the God of Jacob, Gen. 40. 18. The Lord, the Creator of the ends of the earth.

Job. 7: 20. What shall I do unto thee thou
 mercer of men? 1 Tim. 6. 15. The blessed and
 only Potentate, the King of Kings, and Lord of
 Jer. 10. 7. Who would not fear thee, O King
 Nations Rev. 15. 3. Just and true are thy ways,
 thou King of Saints. 2 Cor. 1. 3. Blessed be God,
 the Father of our Lord Jesus Christ, the Father
 Mercies. Psal. 68. 29. He that is our God is the
 God of our Salvation. Psal. 65. 2. O thou that
 hearest Prayers, unto thee shall all flesh come. 3. By
 Attributes, which are his Perfections and
 Properties, whereby he distinguisheth himself
 from his Creatures, such as Omnipotency, Eter-
 nity, Invisibilty, Infinite Wildom, Omnipre-
 sence, Holiness, Unchangeableness, Mercifulness,
 Love, and the like. Rev. 19. 6. The Lord God
 omnipotent reigneth. 1 Tim. 1. 17. Now unto the
 Father Eternal, Immortal, Invisible, the only wise
 God be honour and glory. Psal. 147. 5. Great is our
 Lord and of great power, his Understanding is infi-
 nite. Jer. 23. 23. Can any bide himself in secret
 that I shall not see him, saith the Lord? do
 I fill both heaven and Earth. Psal. 99. 9. I am
 the Lord, I change not, Psal. 145. 1. The Lord is
 gracious and full of Compassion. John 4. 8. God is
 Spirit 4 By his Ordinances, Prayer, Hearing, the
 Sacrament, Psal. 77. 13. Thy way O God, is in the
 sanctuary. 5. By his Word, Law and Gospel.
 Psal. 138. 2. Thou hast magnified thy Word above
 thy Name. 6. By his works of Creation and
 Providence, Psal. 19. 1. The heavens declare the
 glory of God, and the Firmament sheweth his han-
 dwork. Psal. 9. 19. The Lord is known by
 his judgements which he executeth, Acts 14. 17.
 He

He left not himself without a Witness, in that good, and gave us Rain and fruitful Seasons.

Q. 3. What doth the third Commandment in reference unto these things, whereby God make himself known?

A. The third Commandment doth require reference unto the things whereby God make himself known; 1. The use of them, Holy and Reverent use of them, that we use them with holy ends, designing the glory of God, and in a reverent manner, as is suitable to the Majesty of God, who maketh himself known by them, Psal. 92, 2. Give unto the Lord thy due unto his Name: Rev. 15. 3, 4. Great and marvellous are thy works, Lord God Almighty, who shall not fear thee. and glorifie thy Name.

Q. 4. How should our Holiness and Reverence shew it self towards these things?

A. Our Holiness and reverence should shew it self; 1. In reference unto Gods Names, Titles, and Attributes, in our holy and reverent Thoughts and meditating of them, so as to admire, love, desire, and delight in God; and in our holy and reverent mention of them with our tongues. 2. In reference unto Gods Ordinances, in our holy and reverent making use of them, depending upon, and seeking after God in them. 3. In reference unto Gods Word, in our holy and reverent minding the Majesty and Authority of God therein, so as to yield ready obedience unto. 4. In reference unto Gods Works of Creation, in our holy and reverent Contemplation of Gods infinite Power and Wisdom therein manifested; and in reference unto Gods works of Providence in our holy and reverent eying, following, and complying

his designs in all his providential Dispensations, blessing and praising him for his Mercies, sitting unto, and patiently bearing his Corrections, and any sort of afflictions.

Q. 5. When should we especially, holily and reverently make use of those things whereby God maketh himself known?

A. At all times, but especially when we are engaged to the duties of his immediate Worship, we should be holy and reverent in the use of these things, sanctifying the name of God in them.

Q. 6. What is the difference between the worship God required in this third Commandment, and which is required in the first and second Commandment?

A. The first Commandment hath a respect to the object of Gods Worship; the second Commandment hath a respect unto the means of worship, but this third Commandment hath a respect unto the manner of Worship, requiring it be performed with Humility, and holiness, with Sincerity, Fervency, and all kind of Affections.

Q. 7. Quest. What is forbidden in the third Commandment?

A. The third Commandment forbids the profaning or abusing of any thing whereby God maketh himself known:

Q. 1. How are Gods Names, Titles and Attributes profaned and abused?

A. Gods Names, Titles, and Attributes are profaned and abused; 1. When persons do think lightly, and irreverently of them, without any holy affections to them, especially when their hearts

hearts are filled with despising, hatred, and
 sation towards the Name of God, Mal.
I then be a Father, where is mine Honour?
a Master, where is my Fear, saith the Lord
unto you that despise my Name? 2. When
 sons speak irreverently concerning God,
 mention of any of his Names, Titles, or
 butes in ordinary discourse, crying, O
 O God, God forgive me, God save me,
 like, without minding what they say, or
 any Awe of God upon them, whilst
 speaking of him, Psal. 139. 20. *Thine*
take thy Name in vain. 3. When persons
 by the Name of God, and that either vain
 wickedly, mingling their ordinary Speech
 hideous Oaths, priding themselves in the
 vention of new Oaths, and emphaticall
 nouncing of them; or when persons being
 to swear lawfully before a Magistrate, or
 they do swear falsely, Mat. 5. 34, 37. *But I*
to you, Swear not at all, but let your Comm
be yea, yea; nay, nay, for whatsoever is
these cometh of Evil. Zech. 5. 4 *It shall*
the house of him that sweareth falsely by my
 4. When persons do curse either themselves
 others in the Name of the Lord, either je
 rashly, or maliciously, 1 Sam. 17. 43. *A*
Philistine cursed David by his gods, Mat.
Then began he to curse and to swear, saying
not the man. 5. When persons Blaspheme
 Name of the Lord, by speaking against
 those Names, Titles, or Attributes, wh
 hath made himself known, or by ascrib
 thing unto him which is unworthy him.
 19. 22 *Whom hast thou reproached, and*
ed? and against whom hast thou exalted

lift up thine eyes on high, even against the holy
 of Israel. Jam. 1. 12. Let no man say when he
 tempted, I am tempted of God, for God cannot be
 tempted with evil, neither tempteth he any man.
 When persons use the name of the Lord in any
 forms, Acts 19 13, 16. Then certain of the va-
 rious Jews exorcists, took upon them, to call over
 him which had evil spirits, in the Name of the Lord
 Jesus, &c. And the man in whom the evil spirit
 leapt upon them and overcame them, so they
 came out of the house naked and wounded.

Q. 2. How are Gods Ordinances profaned and
 abused?

Ans. Gods Ordinances are profaned and abused;
 1. When persons are irreverent in their atten-
 tion upon them, in regard of the outward ge-
 nerals of their bodies, laughing, talking, sleeping,
 or in other way undecently behaving themselves in
 the time of Prayer, preaching, singing, receiving
 the Sacrament, or any other part of Gods Wor-
 ship. Ecclel. 5. 1. Keep thy foot when thou goest to
 the house of God. 1 Cor. 14. 40. Let all things be
 done decently and in order. 2. When persons un-
 derstand Gods Ordinances are slight and formal, as to the
 outward frame of their minds, when their minds
 are slothful and wandering, and their hearts are
 carnal and dull, very unbeseeming the Majesty of
 God whom in his Ordinances they wait upon,
 being a Spirit, doth chiefly look to the Spi-
 ritual part of his service, Joh. 4. 24. God is a
 Spirit, and they that worship him, must worship him
 in Spirit and in Truth. 3. And chiefly Persons pro-
 fane and abuse Gods Ordinances, when they make
 a profession of Religion, and attend upon Ordina-
 nces, that they may be accounted Religious by
 the world, without any sincere Endeavours to approve
 the

the heart unto God; making use of Religion as a Cloak for Covetousness or Malicious or Volupuousness, 2 Tim. 2. 5. Having of Godliness, but denying the power thereof 23. 14. Woe unto you Scribes, Pharisees, Hypocrites, for ye devour Widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.

Q. 3. How is Gods Word profaned and abused?

A. Gods Word is profaned and abused in three things. 1. When Persons think, or speak slightly, or casually when they pervert the Word of God, or part thereof into profane jests, Jer. 23. 32. And when this People, or Prophet shall ask thee saying, What is the burden of the Lord? thou shalt answer them saying, What burden? I will even forsake you, saith the Lord. And the burden of the Lord shall ye have no more, for ye have perverted the words of the living God. 2. When persons wrest the Word of God unto false Doctrine; perversely disputing against the sound and wholesome Doctrine which is contained, 2 Pet. 3. 16. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 1 Tim. 6. 3. If any man teach otherwise, and consent not to the sound Doctrine which is according to godliness: he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, railings, evil surmisings, perverse disputings of corrupt minds and destitute of the truth. 3. When persons mis-apply the Word of God; they apply the threatenings unto the righteous, to make them sad; the promises to the wicked, to encourage them in their wicked ways, Ezek. 13. 22. With

ve made the heart of the righteous sad, whom I
ve not made sad, and strengthened the hands of
the wicked that he should not return from his
wicked way, by promising him life.

Q. 4. How are Gods works profaned and abused?

A. Gods works are profaned and abused, 1. When persons pamper their flesh, gratifie their
senses, and are intemperate in their use of Gods
creatures, Rom. 13. 12, 14. Let us walk honest-
ly as in the day; not in rioting and drunkenness;
not in chambering and wantonness; not in strife
and envy; but put ye on the Lord Jesus Christ, and
make no provision for the flesh to fulfil the Lusts
thereof. 2. When in prosperity persons are for-
getful of God, unthankful for mercies, and in-
crease themselves the more to sin, because of
Gods patience and bounty, Hos. 13. 6. They were
fed and their hearts were exalted therefore they
have forgotten me. Rom. 2. 4, 5. Or despisest thou
the riches of his goodness and forbearance; but as-
tributest thy hardness and impenitent heart, treasurest
it up to thy self wrath, &c. 3. When in adversity
persons murmur, are impatient, when they
are incorrigible and grow more hardened in
their sins, 1 Cor. 10. 10. Neither murmur ye as
some of them murmured, and were destroyed of the
destroyer. Jer. 5. 3. Thou hast stricken them, but
they have not grieved; thou hast consumed them but
they refused to receive correction; they have made
their faces harder then a rock, they have refused
to return.

56. Quest. What is the Reason annexed to
the third Commandment?

Ans. The Reason annexed to the third
Com-

Commandment is, That however the
 ers of this Commandment may escape
 nishment from men, yet the Lord our
 will not suffer them to escape his right
 Judgement.

*Q. 1. Whence is it that such as profane
 Name, do escape punishment from men?*

*A. Such as profane Gods Name for the
 part do escape punishment from men; be-
 cause no Laws of men do, or can reach at
 fanations of Gods Name. 2. Because such
 as do reach Blasphemy, Perjury, Swear-
 and the like grosser prophanations of
 Name, are not executed by many in Au-
 thy, who often times being profane and
 persons themselves, are more ready to
 them that hallow Gods Name, than those
 prophane it.*

*Q. 2. How doth it appear that such as pro-
 Gods Name, shall not escape Gods righteous
 ment?*

*A. Such as prophane Gods Name shall
 escape Gods righteous Judgement, because
 is righteous, and he will not hold them
 less.*

*Q. 4. When doth the Lord punish them that
 phane his Name?*

*A. 1. Sometimes God doth punish them
 this life, and that with dreadful tem-
 plagues, Deut. 28. 58, 59. If thou wilt not
 to do all these words, that thou mayst fear
 glorious and fearful Name, THE LORD
 GOD, then the Lord will make thy plagues
 uerful. 2. Be sure if such escape here, they
 not escape eternal wrath and vengeance
 after, Romans 2. 5. Thou treasurest*

by self wrath against the day of wrath, and the
 revelation of the righteous Judgement of
 God.

57. Que. Which is the fourth Commandment?

Ans^r. The fourth Commandment is, Re-
 member the Sabbath day to keep it holy, six days
 shalt thou labor and do all thy work, but the se-
 venth day is the Sabbath of the Lord thy God :
 in it thou shalt not do any work, thou nor thy
 son, nor thy daughter, thy man-servant, nor thy
 maid servant, nor thy cattel, nor the stranger
 that is within thy gates; for in six dayes the Lord
 made heaven and earth, the sea and all that in
 them is, and rested the seventh day, wherefore
 the Lord blessed the Sabbath day and ballowed
 it.

58 Que. What is required in the fourth Com-
 mandment?

Ans^r. The fourth Commandment requi-
 eth the keeping holy to God such set times
 as he hath appointed in his Word, expressly
 one whole day in seven, to be a holy Sab-
 bath to himself.

Q. 1. What is the difference between the wor-
 ship required in this fourth commandment, and the
 worship required in the first, second, and
 third?

A. The first Commandment hath a respect
 unto the object of worship : The second Com-
 mandment hath a respect unto the means of
 worship : The third Commandment hath a re-
 spect unto the manner of worship : But this
 fourth Commandment hath a respect unto the
 time of worship.

Q. 2. *What time for worship doth the fourth Commandment require?*

A. The fourth Commandment doth require such set times for worship to be kept holy to God, which he hath appointed in his Word.

Q. 3. *May not the Popish holy-days be observed?*

A. The Popish holy-days ought not to be observed, because they are not appointed in the Word; and by the same reason no other Holy-days may be kept, whatsoever pretence there be of Devotion towards God, when there is no Precept or Example for such practice in the Holy Scripture.

Q. 4. *What set time hath God appointed in his Word, to be kept holy to himself?*

A. God hath appointed in his Word one whole day in seven to be kept a holy Sabbath to himself, Deut. 5. 12. *Keep the Sabbath day to sanctifie it, as the Lord thy God commanded thee.*

Q. 5. *What are we to understand by one whole day in seven which is to be kept holy to the Lord?*

A. By one whole day in seven, we are to understand only the whole Artificial day, from Sun rising to Sun-setting, or from Day-break in the morning, untill the Evening, Night; but the whole Natural day, consisting of 24 hours.

Q. 6. *When doth this Holy-day, or Sabbath begin, in the evening before, or that morning from midnight?*

A. In the evening before, by vertue of the word, *Remember to keep holy the seventh day;* we ought to begin to prepare for the Sabbath; but the Sabbath it self doth not begin untill the Evening.

Evening is spent, and Midnight thereof over, and the Morning after 12 of the Clock beginneth

Q 7. Doth not the Scripture require us to begin the Sabbath in the Evening, when it is said, Gen. 1. 5. The Evening and the Morning were the first day, and Lev. 23. 32. From Evening until Evening ye shall celebrate your Sabbath.

A. It doth not follow that the Evening of the first day was before the Morning, though it be first spoken of; no more than that Shem and Ham were Elder than Japhet, because they are reckoned up in order before him, Gen 10. 1. The Sons of Noah, Shem, Ham, and Japhet, and yet. v. 21. Japhet is called the Elder brother; But Moses reckoning up the works of God on the first day, retires back from the Evening to the Morning, and saith, they both made up the first day. Surely in the account of all Nations, and in Scripture account too, the Morning is before the Evening, 1 Joh. 20. 19. The same day at Evening, being the first day of the week, came Jesus, &c. where the Evening following this day, and not the Evening before the day; is called the Evening of the same day: 2. That place in Leviticus concerning the Celebration of the Sabbath from Evening to Evening, hath a reference only unto a Ceremonial Sabbath or day of Attonement, on the tenth day of the seventh month, where the Israelites were to afflict their Souls, but it hath not a reference unto the weekly Sabbath.

Q 8 How do you prove by the Scripture that the weekly Sabbath doth begin in the Morning?

A. That the weekly Sabbath is to begin in the Morning, is evident; 1. by Exo. 16. 23 This is

that which the Lord hath said ; To morrow is the rest of the Holy Sabbath unto the Lord. If the Sabbath had begun in the Evening, Moses would have said, This Evening doth begin the rest of the Sabbath ; but he saith, to morrow is the rest of the Sabbath. 2. Most evidently it doth appear, that the Sabbath doth begin in the Morning, and not in the Evening, by Mat. 28. 1. In the end of the Sabbath, when it began to dawn, towards the first day of the Week, came Mary Magdalen, and the other Mary, to see the Sepulchre. If the end of the Jewish Sabbath was not in the Evening, when it began to grow dark towards the night, but when it began to dawn towards the first day of the week, which must needs be towards the Morning, and in no Nation's sense can be interpreted of the Evening ; then the Sabbath did also begin in the Morning, and not in the Evening ; for the beginning and end must needs be about the same time. But the former is evident from this place, concerning the Jewish Sabbath's ending ; and therefore consequently concerning its beginning. 3. Further, It is also said in this place, that the first day, which is the Christian Sabbath, did begin towards the dawning, as it grew on towards light, and not as it grew on towards darkness. Therefore the Christian Sabbath doth begin in the Morning. 4. Moreover, the Resurrection of Christ in commemoration of which, the Christian Sabbath is observed, was not in the Evening, but early in the Morning, Mark 16. 9. Now Jesus is risen early the first day of the Week ; therefore the Sabbath is to begin in the Morning. 5. If the Sabbath did begin in the Evening before, it would end the Evening after ; and it would be lawful for men to work in their callings, or to go to their recreation.

recreations, on the Evening of the Sabbath, which surely will be very unsuitable after the holy employments of that day.

Q. 9. Is this fourth Commandment concerning the keeping of the Sabbath, Ceremonial, or Moral?

A. Though the Commandments which the Lord laid upon the *Israelites*, for the observation of other Sabbaths, were Ceremonial and abrogated, and not to be observed by Christians; yet this fourth Commandment concerning the weekly Sabbath, was moral, and binding upon all Nations, and that throughout all Generations.

Q. 10. How doth it appear that the fourth Commandment was Moral, and not Ceremonial?

A. The Morality of the fourth Commandment doth appear, 1. From the time of the Sabbath's first Institution, which was in *Paradise*, in the state of Innocency, before there was any Ceremony. 2. From all the Arguments made use of to back it, which are perpetual, and not Ceremonial. 3. Because it is placed in the midst of the Decalogue, or ten Commandments, and all the other Nine are Moral, and therefore this too; and with the rest, it was written by God on Tables of Stone, which sheweth the perpetuity of it. 4. Because the Gentiles were required to observe this, the Stranger as well as others; but they were not under the Ceremonial Law. 5. From the Testimony of Christ, *Mat. 24. 10.* 'Pray that your flight may not be in the Winter, nor on the Sabbath day.' This Flight was to be at the destruction of *Jerusalem*, in *Vespasian's* time, when all Ceremonies were abolished; and yet then our Saviour speaks of the Sabbath in force, which would aggravate their grief, if they should be forced to break it.

59 Quest. Which day of the seven hath been appointed to be the Weekly Sabbath ?

Ans. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week, to be the Weekly Sabbath; and the First day of the Week ever since to continue to the end of the World, which is the Christian Sabbath.

Q 1. Is the seventh day of the week always to be kept as Holy, and the weekly Sabbath unto the Lord ?

A. A Seventh day in number is always to be kept as holy, and the weekly Sabbath; the seventh part of our time being Gods due, and in virtue of his Commandment, to be separated from common use, and employed in his worship and more immediate service, every week but the seventh day in Order from the Creation is not necessary always to be observed as a Sabbath, it being in the power of God, who appointed the Seventh in order, to alter that order at his pleasure.

Q. 2. Which day of the seven did God at first appoint to be the weekly Sabbath ?

A. God did at first appoint the seventh day in order to be the weekly Sabbath; Six days shalt thou Labour and do all which thou hast to do but the seventh is the Sabbath of the Lord thy God in it thou shalt not do any Work, &c.

Q. 3. Wherefore did God appoint the Seventh day, at first, to be the weekly Sabbath ?

A. God did at first appoint the Seventh day to be the weekly Sabbath, because it was the day of his Rest, from his works of Creation, the

whereon men might Rest from their works, and remember his : For in Six dayes God made Heaven and Earth, the Sea and all that in them is, and Rested on the Seventh day; &c.

Q. 4 When did God first appoint the seventh day to be the Sabbath ?

A God did appoint the seventh day to be the Sabbath immediately after the first Creation, Gen. 2. 3. And God blessed the Seventh day, and sanctified it.

Q. 5 Was the seventh day observed as the weekly Sabbath, before God wrote the Commandment for its observation on Tables of Stone in the Mount, which he delivered unto Moses ?

A. It is more than probable that this seventh day was observed all along by the true Worshipers of God, as the other precepts of the Law were observed, though no mention be made thereof in the short History of the affairs of some thousand years ; for Adam who lived until the days of Methuselah, no doubt did teach his Children this precept, which he had from God in Paradise ; and Methuselah who lived till the days of Shem, surely did deliver it down to Posterity all the dayes of the Old World ; and Shem who lived till Abrahams time, and is supposed to be Melchisedeck ; in all probability, did deliver this precept successively unto him in the New World ; and as Abraham with ease might, so without question he did Teach it with other Precepts to his Children, and they teach it one to another, untill the time of Moses ; and Moses speaketh to the Israelites of the Sabbath to be kept holy to the Lord on the Morrow, Exod. 16. 23. as a thing well known unto them, and of practice amongst them, which was some time before the Lord gave the Law upon Mount Sinai.

Q. 6. How long was the seventh day to be served as the weekly Sabbath?

A. The seventh day was to be observed the weekly Sabbath, from the beginning of the World, unto the Resurrection of Christ.

Q. 7. What day is to be observed for the weekly Sabbath, from the Resurrection of Christ?

A. The first day of the week, from the Resurrection of Christ, is to be observed by Christians unto the end of the world, for their weekly Sabbath.

Q. 8. How could the seventh-day-Sabbath be changed from the last of seven, unto the first of seven, when we do not read expressly of any repeal of the Scripture of the last of the seven?

A. 1. It is one day of seven which God hath appointed to be the Sabbath, and in the Commandment, the Lord doth bless and hallow the seventh day, but the Sabbath day, which might be on another seventh day in order, God should so please. 2. It is but one day of seven which God hath appointed to be the weekly Sabbath, God having both allowed and appointed the other six days of the week for labour. 3. God having substituted or appointed another day, for to be a holy Sabbath, this substitution of another, doth virtually repeal of the old Sabbath, that is, reference unto the time of its Observation.

Q. 9. How doth it appear that the first day of the week is appointed by God to be the weekly Sabbath?

A. 1. There is a like reason for the appointment of the first day, as there was for the seventh; the reason of Gods appointing the seventh day, was his resting from his Work of Creation; and there is a like reason for appointing the first day, which was the day of Creation.

Resurrection, namely, the Son of Gods resting
 from his suffering works about mans Redemp-
 tion, into which Rest he is said to enter, and
 which we are more nearly concerned to re-
 member, Heb. 4. 10. *For he that is entered into
 his Rest hath ceased from his own Works, as God
 did from His.* 2. The Lord Jesus hath put his
 Name upon the first day of the week, Rev.
 1. 10. *I was in the spirit on the LORDS DAY.*
 There is reason to believe, that the Lords Day
 here spoken of, was the first day of the week,
 because it is a certain determinate Day, and it
 is spoken of as a Day which was well known
 amongst Christians by that Name: and the first
 day of the week being the day of the Lords Re-
 surrection, and wherein Christians did use to
 assemble themselves together upon, had the
 only reason for such Denomination. There is
 also reason to believe that the Lord did put his
 own Name upon this Day, because none had
 authority to put his Name upon any day
 but Himself, and the Apostle calling it the
 Lords Day, by the inspiration of the Spi-
 rit; no doubt but it was the Lords will it
 should be so called, and by consequence it was
 his will that this day should be used and obser-
 ved, as a Holy-day unto Himself. As the second
 Sacrament is called the Lords Supper, because
 it was appointed by the Lord: so the first day
 of the week is called the Lords Day, because it
 is appointed by the Lord; and this day being
 appointed, no other is to be observed now as
 the Christian Sabbath. 3. The appointment of
 the first day of the week to be the Sabbath, may
 be inferred from, 1 Cor. 16. 12. *Now as concern-
 ing the Collection for the Saints, as I have gi-
 ven order unto the Churches of Galatia, even so*

do ye: Upon the first day of the week, let every one of you lay by him in store, as the Lord hath provided him. The Apostle having given order from the Lord, to the Churches of *Galatia* and *Corinth*, and by consequence the other Churches of the *Gentiles*, for Collections on the first day of the week, as God had prospered them on other days; we may infer, this being a Sabbath days work, that he had also from the Lord, given order for the observation of this first day as the weekly Sabbath. 4. We read of the Disciples being assembled together on the first day of the week, and that Jesus then came amongst them, *Joh. 20. 19.* and that eight days after they met again, which was another first day, and Jesus came to them, *v. 26.* Moreover, that it was the practice of Christs Disciples to meet together to worship the Lord, to hear the Word, and break Bread, or receive the Sacrament of the Lords Supper, on the first day of the week, *Acts 20. 7.* And upon the first day of the week, when the Disciples were come together to break bread, Paul preached unto them &c. Paul had been with them seven days, *v. 6.* and yet we read of no solemn meeting but on the first day of the week, the last of the seven wherein he abode with them. It was not on the old Sabbath, the last day of the week, that the solemn assembly for worship was held, but the first day, which had it not been the Sabbath of new appointment, and of necessary observation to Christians, would have been inconvenient for Paul to have spent in religious exercises until midnight, when the next morning he was to take his journey: All which being considered together, with the practice of

Christ

Christians from the Apostles days, it may be
evident unto them that desire not to cavil, that
the first day of the week is appointed by the
Lord, to be the Christian Sabbath.

60. Quest. *How is the Sabbath to be sancti-
fied?*

Ans. The Sabbath is to be sanctified by
a holy resting all that day, even from such
worldly employments and recreations as are
lawful on other dayes, and spending the
whole time in the publick and private exer-
cises of Gods worship, except so much as is
to be taken up in the works of necessity and
mercy.

Q. 1. *What is it to sanctifie the Sabbath?*

A. The Sabbath is sanctified by God, in his
appointing it to be holy; the Sabbath is san-
ctified by man in his observing and keeping it
as holy; *Remember the Sabbath day to keep it
holy.*

Q. 2. *How are we to observe and keep the Sab-
bath as holy?*

A. We are to observe and keep the Sabbath
as holy, partly by a holy resting, partly in ho-
ly exercises on that day.

Q. 3. *What are we to rest from on the Sabbath
day?*

A. We are on the Sabbath day to rest, not only
from those things which are in themselves sin-
ful, which we are bound to rest from on every
day of the week; but also we are to rest from
those worldly employments and recreations,
which on the other six dayes of the week are
lawful, and our duty. *Six dayes shalt thou
labour and do all thy work; but the seventh
day*

day is the Sabbath of the Lord thy God, in it thou shalt not do any work, &c.

Q. 4. May not such works be done in our particular Callings on the Sabbath day, as cannot seasonably and advantageously be done on the other dayes of the week?

A. There are some works in our particular callings which may seem to be most seasonable and advantageous on the Sabbath day, and yet it is our duty to rest from them, and wholly to forbear them, such as, 1. Killing of Beasts on the Sabbath, to prepare meat for the Market. 2. Plowing, Sowing, gathering Corn, making Hay while the Sun shines, and weather best serveth, on the Sabbath day. 3. Selling of Fruit, or any other Wares on the Sabbath day, when there may be most custom for them. 4. Selling or buying of Fish on the Sabbath, which in hot weather might stink if kept until the Monday. These and the like worldly employments we are to forbear, by virtue of this Commandment, they being our works; and whatever loss we may seem to sustain by such forbearance, be sure it is not comparable unto the loss of Gods favour, and the wounding of our Conscience, and the loss of our Souls for ever, which will be the result of living in the breach of Gods Law. And if we forbear such works as these must be forbore on the Sabbath, much more such works of our Calling, as may be done on the week days as well as on the Sabbath, Neh. 13. 15, 16, 17, 18. In those days saw I in Judah some treading Wine presses on the Sabbath, and bringing in Sheaves, and lading Asses as also Wine Grapes, and Figs, and all manner of burdens which they brought into Jerusalem.

Sabbath day, and testified against them in the day wherein they sold Victuals. There dwelt men of Tyre also therein, which brought Fish, and all manner of Ware, and sold on the Sabbath, unto the children of Judah, and in Jerusalem. Then I contended with the Nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? Did not your Fathers thus? and did not God bring all this evil upon us, and upon this City? Yet ye bring more wrath upon Israel by profaning the Sabbath.

Q. 5. May we not lawfully recreate our selves upon the Sabbath day, especially since the day is appointed to be a day of rest from our toiling labour in the week?

A. 1. We may and ought to recreate our minds on the Sabbath day in the worship of God, we being bound to call and make in this respect the Sabbath our delight. 2. But we are thought to forbear recreating our minds with carnal delight, either by words or deeds, which we may do on other days; and much more we are thought to forbear recreating our bodies by sports and pastimes, though after the publick exercise of Gods worship be over, Isa. 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord, honourable and shalt honour him; not doing thine own ways, nor finding thine own pleasure; nor speaking thine own words: Then shall thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it.

Q. 6. Though Masters and Governours of Families

families are bound themselves to rest upon the Sabbath day, yet may they not command their Children and Servants to work, or permit them to work, and take their recreation?

A. Indeed the Commandment is principally directed to Masters and Governours of Families; but withal, so as it doth enjoyn them to do what in them lieth, to hinder their Children and Servants from the profanation of the Sabbath by servile working, or bodily recreations, to put them upon the observation of this day of rest. *In it thou shalt not do any work; neither thy son, nor thy daughter, nor thy man servant, nor thy maid servant, &c.*

Q. 7. *May not children or servants lawfully work or play on the Sabbath day, if they be commanded hereunto by their Parents or Masters?*

A. Though it be the sin of the Parents or Masters to command their Children or Servants to work, or any other way to break the Sabbath; yet it is the duty of Children and Servants to disobey them, wherever temporally they sustain by it; they being bound to obey the God of Heaven, rather than any man upon the earth.

Q. 8. *Is it lawful to dress meat on the Sabbath day?*

A. Although it was the will of the Lord that the Children of Israel should neither gather nor dress the Manna that fell from Heaven on the Sabbath day, there being so much servile work to be done about it, before it was fit to be eaten, namely, the grinding of it in the Mills, or beating it in Mortars, and then baking it, which servile work is still unlawful unless in cases of necessity; and although

things were forbidden to be kindled in all their
 habitations, *Exod. 34. 3.* that is to forbear
 worldly employments; (as the works forbidden
 the former were, and this instance is a
 special of the general :) yet the Scripture doth
 nowhere forbid, the dressing Meat at all for or-
 dinary food, nor the kindling of fires for such use;
 but the Lawfulness of Meat may be collected
 from the Scripture, in as much as our Saviour
 himself was present at a Feast on the Sabbath
 day, *Luke 14. 1.* where no doubt Meat was dress-
 ed for so many Guests as were there bidden;
 and when we are allowed to provide Food for
 our Cattel on the Sabbath, surely we may law-
 fully dress Meat for our selves.

*Q. 9. What works doth God allow us to do on
 the Sabbath day, besides those which he doth princi-
 pally command us ?*

A. The works which God doth allow us to
 do on the Sabbath day, besides what he doth prin-
 cipally command us, are works of necessity and
 mercy, such as eating, drinking, defending our
 selves from Enemies, quenching the fire of Houses,
 visiting the Sick, relieving the Poor, feeding
 Cattel, and the like, in all which employments
 we ought not to have a reference chiefly to our
 selves, or any temporal advantage, but to be as
 spiritual as may be in them. *Mat. 12. 1, 2, 3.* At
 that time Jesus went on the Sabbath day thorow the
 corn, and his Disciples were an hungry and be-
 gan to pluck the ears of Corn and Eat; But when
 the Pharisees saw it, they said unto him, behold
 thy Disciples do that which is not lawful to do upon
 the Sabbath day; But he said unto them, have ye
 not read what David did, &c. and *vers. 7.* If ye
 had known what this meant, I will have
 mercy

mercy and not sacrifice ye would not have condemned the guiltless. And verſ. 10, 11, 12. The Lord ſaid unto him, Is it lawful to heal on the Sabbath? And he ſaid unto them, What man ſhall there be among you that ſhall have one ſheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and liſt it out? How much more then is a man better then a ſheep? wherefore it is lawful to heal on the Sabbath days. Luke 13. 14, 15, 16. And the Ruler of the Synagogue answered with indignation, becauſe that Jeſus had healed on the Sabbath. The Lord then answered him and ſaid, Thou hypocrite, doth not each one of you on the Sabbath looſe his Ox, or his Aſſ from the Stall, and lead away to watering? And ought not this Woman, being a Daughter of Abraham, whom Satan hath bound, loe theſe eighteen years, be looſed from bond on the Sabbath day?

Q. 10. What are the holy exerciſes, or the works which we are principally commanded to do on the Sabbath day?

A. The holy exerciſes which we are to be employed in, or the works which we are principally commanded to do on the Sabbath day, are publick and private Exerciſes, eſpecially the publick Exerciſes of Gods Worſhip, ſuch as hearing the Word, Prayer, receiving the Sacrament, ſinging of Pſalms in the Publick Aſſemblies of the people. Iſa. 66, 23. And it ſhall come to paſſe from one Sabbath unto another, ſhall all Fleſh come to Worſhip before me ſaith the Lord. Luk. 4. And he came to Nazareth, where he had been brought up, and as his cuſtom was, he went into the Synagogue on the Sabbath day, and ſtood up for to read. Luk. 20. 7. And upon the Firſt day of the Week, the Diſciples came together to break bread, Paul pre-

unto them. Psal. 92. Title. *A Psalm or Song*
the Sabbath day.

Q. 11. *How are we to perform these Publick Exercises of Gods Worship on the Sabbath day?*

A. We are to perform these publick Exercises of Gods Worship on the Sabbath day ; 1. With Sincerity, having a single respect unto the Honour and Glory of God, whose day the Sabbath is. Isa. 58. 13. *If thou call the Sabbath the Holy of Lord, honourable, and shalt honour him.* 2. With Reverence, and that both of body and mind, Eccl. 10. 1. *Keep thy foot when thou goest into the House of God.* 112. 66. 1. *To this man will I look, even to that is poor, and of contrite spirit, and trembleth at my Word.* 3. With Diligence, and Attention, Mat. 23. 13, 14. *And on the Sabbath day we went out of the City by a Riverside, where Prayer was wont to be made; And Lydia which worshipped us, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul.* 4. With Love and Fervour of Spirit, Rom. 12. 11. *Be fervent in Spirit, serving the Lord.* 5. With Delight and Joy, Isa. 58. 13. *If thou call the Sabbath delight.*

Q. 12. *What are we to do by way of preparation for the publick Exercises of Gods Worship on the Sabbath day?*

A. By way of Preparation for the publick Exercise of Gods Worship on the Sabbath day, we are to do, 1. To remember before the day come, to keep it holy, so as to finish our worldly business and employments on the week days, and timely to break off from them on the Saturday Evening, and to take pains to get our hearts in a readiness for the holy duties of the Sabbath. 2. In the morning of the Sabbath, we must begin the day with

with God, in Holy Meditation upon the works of Gods Creation, and especially upon the works of Redemption, which were completed by Christs Resurrection upon this day; we read the Scripture, and some other good books as we have time, for the better fitting us for publick and solemn worship; especially we pray in secret, and in our Families, for Gods presence in his Ordinances, and that God would assist his Ministers, who are his mouth and ours to him; and that he would assist our sincere and hearty performance of publick duties, that we may attain more knowledge, experience and mortification, further degrees of Grace, and more communion with God.

Q. 13. What are we to do on the Sabbath after publick exercises of Gods worship are over?

A. After the publick exercises of Gods Worship are over, the work of the Sabbath is over; but we must retire to our Families (seek our pleasure in the Fields, or in vain company) and there repeat over what we heard; teach and instruct Children and Servants, sing Psalms, Pray with our Families; and whilst moderately make use of any Creature refreshment, we must discourse of the things of God; we ought also to take time in the Evening, to retire unto secret, and there examine our selves as to the carriage of our hearts before God the day; labour in Meditation, to get the Word wrought more thoroughly upon our hearts; must also endeavour to pour out our hearts before God in secret Prayer, humbly confessing our sins earnestly and believingly requesting pardon, and further supplies of grace; and thankfully praising

God for all his mercies, especially for his Son
 Jesus Christ, and the Gospel Privileges which
 we have in and by him; in such variety of holy
 exercises we may spend the whole Sabbath,
 which we should make as long as we can, and
 when the day is at an end we should long for
 the Sabbath in Heaven, which will never have
 end.

61. *Quest. What are the sins forbidden in
 the fourth Commandment?*

Ans. The fourth Commandment for-
 biddeth the Omission or careless perfor-
 mance of the duties required. and the pro-
 viding the day by Idleness, or doing that
 which is in it self Sinful; or by unnecessary
 thoughts, words, or works about our world-
 Employments or Recreations.

*Q. 1. What sort of Sins are forbidden in the fourth
 commandment?*

A. The sins forbidden in the fourth Com-
 mandment, they are either sins of omission, or
 sins of commission.

Q. 2. What sins of omission are forbidden?

A. The sins of omission forbidden in the
 fourth Commandment, are,

1. The omission of the duties of the Sabbath
 themselves, such as neglecting works of necessity
 or mercy, when called to them, but especially
 neglecting the publick or private Exercises of
 Gods Worship, and that either in whole, or in
 part; when we forsake the Assemblies of Gods
 people, or omit worshipping God in our Fami-
 lies; or praying and seeking God in secret upon
 the day.

2. The omission of the careful performance of
 the

the duties of the Sabbath, when we are
tical, dull, dead, full of distractions, we
unwatchful, sleepy, and attend upon Ordinances
without any heart and life; and the Sabbath
is the most burdensome of all other days
week unto us, Mat. 15. 7. *Ye Hypocrites,*
Isaiah Prophecie of you, saying, This people
nigh unto me with their mouth, and honour
with their lips, but their heart is far from
Amos 8. 5. Saying, when will the New Year
gone, that we may sell Corn, and the Sabbath
we may set forth Wheat? Mal. 1. 13. Tese
what a weariness is it? and ye have sworn
said the Lord of Hosts; and ye have brought
which is torn, and the Lame and the Sick,
brought an offering, should I accept this at your

Q. 3. What sins of Commission are forbidden
this fourth Commandment?

A. The sins of Commission forbidden
fourth Commandment, are the Profaning
Sabbath day, by

1. Idleness, when we spend the day, either
whole, or in part idly; neither working
Callings, nor employing our selves in the
of Gods Worship, but loiter away that
time in our Houses or the Fields; either
and idle thoughts, or in vain and idle discourses
or the like.

2. By doing that which is in it self more
sinful, as if instead of going into the House
God to worship, we should go to the Tavern
Ale-house on the Sabbath day, and be Drunken
or go to a bawdy house, or in any house to be
rout and Unclean; or if on the Sabbath day
stead of Hallowing and praising Gods Name
Praying to him, we should swear by his Name

ordinary discourse, or take his Name in vain; instead of worshipping God with his people, we should persecute Gods People for worshipping him, or rail at them, or scoff and deride them, because of the holiness which is in them.

3. By unnecessary thoughts and contrivances about worldly affairs, unnecessary words and discourses about earthly employments, unnecessary works in our particular Callings, or by Carnal pleasures and recreations which are lawful on other days; thus thinking our own thoughts, speaking our own words, doing our own works, and finding our own pleasures, forbidden *Isa. 58. 13. Not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words.*

62. *Quest. What are the reasons annexed unto the fourth Commandment?*

Ans. The reasons annexed unto the fourth Commandment, are Gods allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. 1. How many reasons are there annexed unto the fourth Commandment?

A. There are four reasons annexed unto the fourth Commandment, the more effectually to induce and perswade us unto the first observation of the Sabbath day.

Q. 2. What is the first reason?

A. The first reason annexed unto the fourth Commandment, is Gods allowing us six days for our own employment, when he might have taken more time for himself, he hath taken but one day in seven, and alloweth us the other six, which

which is sufficient for the works of our particular Callings, and any kind of needful Recreation. *Six dayes shalt thou labour, and do all which thou hast to do.*

Q. 3. What is the second reason?

A. The second reason annexed unto the first Commandment, is Gods challenging a propriety in the seventh day; the seventh day being the Lords, which he hath sanctified and set apart from common use, to be employed in his Worship, it is Theft and Sacrilege to alienate this day in whole or in part to our own use, from any further than he doth give us allowance: *But the seventh day is the Sabbath of the Lord thy God.*

Q. 4. What is the third reason?

A. The third Reason annexed to the first Commandment, is Gods own example, in resting himself from his works of Creation on the seventh day, and therefore he would have us to rest from the works of our particular Callings, and sanctifie a Sabbath in imitation of him. *in six dayes the Lord made Heaven and Earth, Sea and all that in them is, and rested the seventh day.*

Q. 5. What is the fourth Reason?

A. The fourth Reason annexed to the first Commandment, is Gods blessing of the Sabbath day, by vertue whereof, we may hope for his presence with us in the duties of the day, and receive blessings from him upon our labours. *Wherefore the Lord blessed the Sabbath day and hallowed it.*

63. Quest. What is the fifth Commandment?

Answ. The fifth Commandment is, Honour
 Father and thy Mother, that thy dayes may
 be long upon the Land, which the Lord thy God
 hath thee.

74. *Quest.* What is required in the fifth
 Commandment?

Answ. The fifth Commandment requireth
 the preserving the Honour, and perform-
 ing the Duties belonging to every one in
 their several Places and Relations, as Super-
 iours, Inferiours, or Equals.

Q. 1. What is the subject of this fifth Command-
 ment, or who are the persons of whom the duties of
 this Commandment are required?

A. The subject of the fifth Commandment,
 the persons of whom the duties of this Com-
 mandment are required, are Relations, especi-
 ally Children, and all Inferiours in reference
 to their Parents, and Superiours, and inclusive-
 ly Superiours in reference to their Inferiours,
 and Equals also in reference one to ano-
 ther.

Q. 2. Whom are we to understand by Inferiours?

A. By Inferiours we are to understand, not
 only Children, but also Wives, Servants, Peo-
 ple, Subjects, the Younger, and the Weaker in
 Gifts and Graces.

Q. 3. Whom are we to understand by Superiours?

A. By Superiours under the Name of Father
 and Mother, we are to understand not only Pa-
 rents, but also Husbands, Masters, Ministers, Ma-
 gistrates; The Aged and stronger in Gifts or
 Graces.

Q. 4. Whom are we to understand by Equals?

I

A. By

A: By Equals we may understand Brethren, Sisters, Kindred, Friends, and any acquaintance between whom there is no great difference in regard of Age, Estate, Place, or Dignity.

Q. 5. What are the duties of Children to their Parents?

A: The duties of Children to their Parents are comprehended in the general Precept, *Honour thy Father and thy Mother*, are,

1. Inward Honour, Reverence, and Obedience, *Mal. 1.6. A son honoureth his father.* *19. 3. Ye shall fear every man his mother and his father, I am the Lord your God.*

2. Outward reverent carriage and behaviour, *Prov. 31. 28. Her children arise up and call her blessed.* *1 King. 2. 19. The King arose to meet her, and bowed himself to her, and caused to be set for the Kings Mother, and for her right hand.*

3. Diligent hearkening to their Instructions, *Prov. 4. 1. Hear ye Children the instruction of a Father, and attend to know understanding.* *5. 1. My son, attend on my wisdom, and bow your ear to my understanding.*

4. Willing obedience unto all their lawful commands, *Eph. 1. 6. Children obey your Parents in the Lord for this is right.* *Col. 3. 10. Children obey your Parents in all things, for the Lord is well pleasing unto the Lord.*

5. Meek and patient bearing their reproaches and corrections with amendment of their lives, when they are reproved and corrected for, *Heb. 12. 5. We have had Fathers of our flesh, who corrected us, and we gave them reverence.* *Prov. 15. 1. He that heareth reproof getteth understanding.*

6. Really following their reasonable counsel, in reference to their calling, station, marriage, and any great affairs of their lives, *Exod. 8. 24. So Moses hearkened unto the voice of his Father in Law, and did all that he had said. Judg. 4. 2. And he came to his Father and Mother, and said I have seen a woman of Timnath, get her for me to wife.*

7. Grateful kindness to them in our nourishing them, providing for them, and bearing with their infirmities, when Aged, and fallen into Want and Poverty, *Ruth 4. 15. He shall be unto thee a Restorer of thy Life, and a Nourisher of thine old Age. Gen. 47. 12. And Joseph nourished his Father with bread. Prov. 23. 22. Despise not thy Mother when she is old.*

Q. 6. What are the duties of Parents to their children?

A. The duties of Parents to their Children are, 1. Tender love and care of them, especially when Infants, and helpless; particularly, Mothers ought to give suck to their Children, if they are able, *Isa. 49. 15. Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb?*

2. Training them up in the knowledge of the Scriptures, and Principles of Religion, and giving them good instructions in the Laws and Ways of the Lord, so soon as they are capable of receiving them, *Eph 6. 4. And ye fathers bring up your children in the nurture and admonition of the Lord. Ps. v. 22 6. Train up your child in the way he should go, and when he is old he will not depart from it. 2 Tim. 3. 15. From a child thou hast known the Holy Scriptures.*

3. Prayer for them, and giving good examples of

of Holiness, Temperance, and Righteousness unto them, Job 1.4. Job sent and sanctified his children, and rose up early in the Morning, and offered Offerings according to the number of them all. 101. 2, 3. I will walk within my House with a perfect heart; I will set no wicked thing before mine Eyes.

4. Keeping them under subjection when young, yet requiring nothing of them but what is agreeable to the Laws of the Lord, Luke 15. And he went down with them, and was subject unto them; as Children must obey, so Parents must Command in the Lord, Eph. 6. 1.

5. Encouragement of them by kindly words and speeches, and rewards in well doing, and reproof, and with Discountenance, Reproof, and severe correction of them for ill doing, 1 Chron. 28. 20. And David said to Solomon his son, be strong and of good courage. Prov. 19. 18. Chasten thy Son whilst there is hope, and let not thy Soul spare for his crying. Prov. 29. 15. 17. The Rod and reproof give Wisdom, but a Child left to himself, bringeth his Mother to shame: Correct thy Son, and he shall give thee rest, yea, he shall give delight unto thy Soul.

6. Provision for them, of what is needful for the present; as also laying up for them, according to the proportion of what they have in the future, 1 Tim. 5. 8. If any provide not for his own, and especially for those in his own House, he hath denied the Faith, and is worse than an Idolater. 2 Cor. 12. 14. For the Children ought to lay up for the Parents, but the Parents for the Children.

7. Disposal of them to Trades, Callings, or Marriage, when grown up, as may be most

their good; therein using no force, but consulting, and considering their capacity and inclination. Gen. 4. 1. 2. And Adam knew Eve his Wife, and she conceived and bare Cain. And she again bare his Brother Abel; and Abel was a keeper of sheep, but Cain was a tiller of the ground. 1 Cor. 35. 38. But if any man think he becometh himself uncomely towards his Virgin, if she pass the power of her age, and need so require, let him do what he will, he sinneth not, let them marry; so then, that giveth her in marriage doth well.

Q 7. What are the duties of Wives to their Husbands.

1. The duties of Wives to their Husbands are, 1. Love of them above all other persons in the world, Tit. 2. 4. That they teach the young women to be sober, to love their Husbands, to love their Children?

2. Loyalty and Faithfulness, in reference unto the Bed and Estate, and any secrets entrusted with them, Heb. 13. 4. Marriage is honourable in all, and the Bed undefiled. 1 Tim. 3. 11. Even must their wives be grave, not slanderers, sober, faithful in all things.

3 Reverence & fear of offending them. Eph 5

3 Let the wife see that she reverence her husband

4. Subjection unto them in things lawful unto Christ, Eph. 5. 22, 24. Wives submit yourselves unto your own husbands, as unto the Lord.

As the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

5. Care to please them, suiting themselves to their Disposition, and all things to their liking, 1 Cor. 7. 21. She that is married careth for the things in the world, how she may please her husband

6. Helping them to bear their burdens, and making provision for their family, Gen. 2. 18. *And the Lord said, it is not good that the man should be alone, I will make him a help meet for him, Prov. 31. 27. She looketh well to the way of her household, & eateth not the bread of idleness.*

7. Giving ear to, and complying with the counsels of their Husbands, if good, for their souls welfare; and endeavouring with modesty and wisdom, with kindness and loving admonitions; and a chaste, sweet conversation, to win over their Husbands to the ways of God when they are wicked, 1 Pet. 1. 2. *Ye wives be in subjection to your own husbands, that if any obey not the Word, they also may without the Word, be won by the conversation of the wife. whilst they beheld your chaste conversation coupled with fear.*

Q. 8 What are the duties of Husbands to their wives?

A. The duties of Husbands to their wives are
1. Most endeared love to them, like unto the love of Christ to his Church, Eph. 5. 25. *Husbands love your wives, even as Christ loved the Church, and gave himself for it.*

2. Dwelling with them, and that according to knowledge, honouring them, and delighting in their company, Eph. 5. 31. *For this cause shall a man leave father and mother, and be joined to his wife. 1 Pet. 3. 7. Husbands dwell with them according to knowledge, giving honour unto the wife as the weaker vessel. Prov. 5. 18. Rejoyce with the wife of thy youth: Let her be as the loving Hinds, and pleasant Roe: Let her breasts satisfy thee at all times, and be thou visited always with her love.*

3. Tenderness towards them, and careful provision of food and raiment, and all things necessary for them, as for their own bodies, Eph. 5. 28, 29. *So ought men to Love their wives as their own bodies; he that loveth his wife loveth himself; for no man yet ever hated his own flesh, but nourisheth and cherisheth it.*

4. Fidelity to them in keeping the Marriage-covenant, so as to forbear the use of any besides themselves, Hos. 3. 3. *Thou shalt not be for another man, so will I be for thee.*

5. Protection of them from injuries, and covering of their infirmities, with the wing of Love, 1 Sam. 20. 18. *And David rescued his two Wives.* 1 Pet. 4. 8. *For Charity, or love, shall cover the multitude of sins.*

6. Care to please them in things lawful, and fit; and praise of them when they do well, 1 Cor. 7. 33. *He that is married, careth for the things that are of the world, how he may please his Wife.*

7. Prayer with them, and for them, counsel and admonition of them, and every way helping them, especially in reference to their souls, walking with them in the ways and Ordinances of the Lord, 1 Pet. 3. 7. *Ye Husbands dwell with them according to knowledge, as being Heirs together of the Grace of Life: that your Prayers be not hindered. Luke 1. 6 And they both were righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.*

Q 9. *What are the duties of Servants to their Masters?*

A. The duties of Servants to their Masters are,
1. Honour of their Masters in Heart, Speech and Behaviour, Mal. 1. 6. *A Servant honoureth his Master*

ster. 1 Tim. 6. 1. Let as many Servants as are under the Yoke, count their own Masters worthy of all honour.

2. Service of them with diligence, willingness, fear, and out of obedience unto Christ, Eph. 5. 6, 7. Servants be obedient unto them that are your Masters according to the Flesh with fear and trembling, in singleness of heart, as unto Christ. Not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to man.

3. Faithfulness to them in their Estate, and any trust committed to them, with endeavour to please them well in all things, Tit. 2. 9, 10. Exhort servants to please their own Masters well in all things. shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.

4 Meekness & patience under reproof & stroke & that not only when they do deserve them, but also when they are innocent, 1 Pet. 2. 18, 19. Servants be subject to your Master with all fear not only to the good and gentle, but also to the forward: For this is thank worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Q. 10. What are the duties of Masters to their Servants?

A. The duties of Masters to their Servants are, 1: Wisdom and gentleness in their guidance and Government of their Servants, and acceptance

tance of their diligence and willingness in their service, not threatening for every fault, remembering that they also are Servants to Christ, and have many faults to be covered, Eph. 6. 9. *And ye Masters do the same things unto them, forbearing (or moderating) threatening, knowing that your Master is in Heaven, and there is no respect of persons with him.*

2. Provision of convenient and sufficient food for them, Pro. 27. 27. *Thou shalt have enough for thy food, for the food of thy Household, and for the maintenance of thy Maidens.*

3. Payment of their Wages in full, and at the promised time, Col. 4. 1. *Masters give unto your servants that which is just and equal,* Deut. 24. 14, 15. *Thou shalt not oppress an hired servant, at his day thou shalt give him his hire, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin to thee.*

4 Reproof of them for sin, and correction of them with more than words, some faults, Pro. 29. 19. *A servant will not be corrected by words, for though he understand, he will not answer.*

5. Instruction of them in the ways of God, worshipping God with them; allowance of time every day for worshipping God by themselves; restraining them as much as they can from every sin, especially from external breach of the Sabbath; exhortation & perswasion of them unto the obedience & service of the Lord, and therein to be both examples unto, and Companions with them, Gen. 16. 19 *I know him that he will Command his Household, and they shall keep the wayes of God.* Josh. 24. 15. *As for me and my house, we will serve the Lord.*

Acts 10. 2. A devout man, and one that feared God, with all his house.

Q 11 What are the duties of the people to their Ministers?

A. The duties of People to their Ministers are, 1. High estimation of them, and endeared love to them, for their Works sake, 1. *Thes. 5. 12. 13.* And we beseech you Brethren, to know them, which labour amongst you, and are over you in the Lord; and to esteem them very highly in love, for their Works sake, *Gal. 4. 14, 15.* Ye received me as an Angel of God, even as Christ Jesus: for I bear you record, ~~about~~ that if it had been possible, you would have plucked out your own eyes, and given them to me.

2. Diligent attendance upon the Word Preached, and other Ordinances administered by them. *Luke 10. 16.* He that heareth you heareth me.

3. Meek and patient suffering the Word of Reproof, and ready Obedience unto the Word of Command, which Ministers shall from the Scriptures make known unto them, together with submission unto the Discipline entrusted with them by the Lord, *Jam. 1. 21.* Receive with meekness the engrafted Word &c. *Heb 13. 17.* Obey them that have the rule over you, and submit your selves, for they watch for your Souls.

4. Communicating to them of their Temporals. *1 Cor. 9. 14* The Lord hath ordained, that they that preach the Gospel, should live of the Gospel. *Gal. 6. 6.* Let him that is taught in the Word, communicate unto him that teacheth, in all good things.

5. Prayer for them, *Rom. 15. 13.* Now I Beseech you Brethren, for the Lord Jesus Christ's sake,

and for the love of the Spirit, that ye strive together with me in your Prayers to God for me, 1 Thes. 5. 15. Brethren, pray for us.

6. Shutting their Ear against Reproaches and Slanders, believing nothing without proof, and standing up in their defence against an ungodly World, and many false Brethren, and rotten hearted Hypocrites, who are made use of by the Devil to cast dirt upon them, that thereby people receiving prejudices against them, might be kept either from hearing them, or receiving Benefit by their Doctrine, and so be either drawn to ways of Error, or hardened in ways of Profaneness, 1 Tim. 5. 19. *Against an Elder receive not an Accusation, but before two or three Witnesses.*

Q. 12. What are the duties of Ministers to their People?

A. The Duties of Ministers to their People are, 1. Dear and tender Love to their Souls. 1 Thes. 2. 7. 8. *We were gentle amongst you, as a Nurse cherisheth her Children, being so affectionately desirous of you, we were willing to have imparted to you not the Gospel, only but also our own Souls, because you were dear unto us.*

2. Diligent, Sincere, and frequent Preaching the Word unto them, with Administration of all Ordinances, 1 Thes. 2, 3, 4. *For our Exhortation was not of Deceit, or in Guile; but as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.* 2 Tim. 4. 2 *Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and Doctrine.*

3. Watchfulness over them, with willingness and cheerfulness, 1 Pet. 5. 2. *Feed the Flock*

of God, which is amongst you, taking the oversight thereof, not by constraint, but willingly: Not for filthy lucre, but of a ready mind.

4. Prayer for them, and praise for the grace of God which is in them, Eph. 2. 15, 16. Wherefore I also after I heard of your faith in the Lord Jesus, and love unto all Saints, cease not to give thanks for you, making mention of you in my prayers.

5. Shewing themselves an example of holiness and good works unto them, Tit. 2. 7. In all things shewing thyself a pattern of good works. 1 Tim. 4. 14. Be thou an example of the believers in word, in conversation, in charity, in Spirit, in faith, in purity.

Q. 13. What are the duties of Subjects to their Magistrates?

A. The duties of Subjects to their Magistrates are, 1. High Estimation and Honour of them, 1 Pet. 2. 27. Fear God, and Honour the King.

2. Subjection to them, and Obedience unto their Laws, so far as they are not contrary to the Laws of Christ, Rom. 13. 1. Let every soul be subject unto the higher powers.

3. Ready payment of their dues, Rom. 13. 6. Render to all their dues, Tribute to whom Tribute is due, Custome to whom Custome.

4. Defence of them in danger, 1 Sam 26. 16. Wherefore hast thou not kept thy Lord the King, for there came in one to destroy the King thy Lord?

5. Prayer and Thanksgiving for them, 1 Tim. 2. I exhort that prayers and giving of thanks be made for all men, for Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

Q. 14. What are the duties of Magistrates to their Subjects?

A. The

A. The duties of Magistrates to their Subjects are, 1. Government of their Subjects under Christ, with Wisdom, Justice, and Clemency, endeavouring above all things to promote the interest of Religion amongst them, 2 Chron. 1. 10. *Give me wisdom and knowledge, that I may go out and come in before this people.* Chap. 2. 1. *And Solomon determined to build a house for the Name of the Lord, and an house for his Kingdom.*

2. Making good Laws for the benefit of their Subjects, and appointing faithful Officers, with charge of due execution of them, 2 Chron. 19. 5, 6, 7. *And he set Judges in the Land, and said, Take heed what ye do, for ye judge not for man, but for the Lord, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.*

3. Care of the common safety of their Subjects, 2 Chron. 17. 12. *And Jehoshaphat reigned in his stead; And he placed Forces in all the fenced Cities of Judah, and set Garisons in the Land of Judah.*

4. Encouragement of them that do well by their example, countenance, and rewards; together with discouragement and punishment of evil doers, 1 Pet. 2. 14. *Governours are for the punishment of evil doers, and for the praise of them that do well.*

Q. 15. *What are the duties of the younger, and inferiour in gifts and graces, to the aged and superiour?*

A. The duties of the younger and inferiour in gifts and graces to the elder and superiour, are,

1. To rise up before them, and give place to them with reverence and respect, Lev. 19. 32. *Thou*

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.

2. Humble submission to them, so as to follow their wise counsels, 1 Pet. 5. 5. *Likewise ye younger submit yourselves unto the elder. Imitation of them in their graces, and holy conversation, 1 Cor. 11. 1. Be ye also followers of me, even as I am of Christ.*

Q. 16 *What are the duties of the Aged and Superiour in Gifts and Graces, unto the Younger and Inferiour?*

A. The duties of the Aged and Superiour in Gifts and Graces, unto the Younger and Inferiour, are, 1. To adorn their old Age, and shew forth the power of their Grace in a holy and exemplary Conversation, Tit. 2. 2. *That the aged men be sober, grave, temperate, sound in faith, in charity, in patience: the aged women likewise, that they be in behaviour as becometh holiness, teachers of good things.*

Q. 17. *What are the duties of Equals one to another?*

A. The duties of Equals one to another are, 1. To live in peace with, and sincere love one to another, preferring each other in honour, 1 Thes. 3. 13 *Be at peace amongst yourselves.* Rom. 12. 9, 10. *Let love be without dissimulation. Be kindly affectioned one to another with brotherly love, in honour preferring one another.* 2. To be pitiful, courteous and affable, and ready to promote one anothers good, and to rejoyce therein, 1 Pet. 3. 8. *Love as brethren; be pitiful, be courteous.* 1 Cor. 10. 24. *Let no man seek his own, but every man anothers wealth.* Rom. 12. 15. *Rejoyce with them that do rejoyce.*

65. Quest. What is forbidden in the fifth Commandment ?

Ans. The fifth Commandment forbiddeth the neglecting of or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

Q. 1. How many ways may we sin against the fifth Commandment ?

A. We may sin against the fifth Commandment two ways.

1. By neglecting of the duties therein prescribed.

2. By doing any thing against the honour which belongeth unto every one in their several places and relations.

Q. 2 What are the sins of Children against their Parents.

A. The sins of Children against their Parents, are,

1. Irreverence towards them, and any way dishonouring of them either in speech or behaviour, Deut. 27. 16. Cursed be he that setteth light by his Father or his Mother, and all the people shall say, Amen. Prov. 20. 20, Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure darkness.

2. Disobedience to their Commands, Prov. 17. The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it.

3. Unreachableness and refusal of their instruction, Prov. 8. 33. Hear instruction and be wise, refuse it not. Prov. 5. 11, 12, 13. And mourn at last, and say, How have I hated instruction,

instruction, and have not obeyed the voice of Teachers?

4. Stubbornness and Incurableness unto their reproofs and corrections, 1 Sam. 2. 23. *And he said, Why do ye such things? I hear your evil dealings; notwithstanding they be quickened not unto the voice of their Father.*

5. Wastefulness of their substance, unthankfulness for their care and favours, or any unkindness to them, especially when they are aged and in distress, Prov. 19. 16. *He that despiseth his Father, and chaseth away his Mother, is the Son that causeth shame, and bringeth reproach.* Prov. 23. 22. *Despise not thy Mother when she is old.*

6. Disposals of themselves unto Calling or in Marriages, without their consent or advice, Gen. 26. 34. 35. *And Esau was forty years old when he took to wife Judith the Daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite; Which were a grief of mind unto Isaac and to Rebekah.*

Q. 3. *What are the sins of Parents against their Children?*

A. The sins of Parents against their Children are,

1. Want of natural affection and tenderness towards them, especially when Infants, or weak and helpless, Rom. 1. 31. *Without natural affection.* Job 39. 16. *She is hardened against her young ones, as though they were not hers.*

2. To fond love, giving them their will, and subjecting themselves thereunto; rather with partial love, and that expressing the self more to these less deserving, and less deserving the more deserving.

3. Neglect of their souls to give them instruction, and seasonable and needful Correction; as also neglect of their bodies, to make convenient provision for them. Prov. 13. 24. *He that spareth his Rod, hateth his Son.* 1 Tim. 5. 8. *If any provide not for his own, he is worse then an Infidel.*

4. Cruelty towards them, and unreasonable provoking of them unto anger, Eph. 6. 4. *Ye Fathers provoke not your Children to wrath,* Col. 3. 21. *Fathers provoke not your Children to wrath, lest they be discouraged.*

5. Encouragement of them, either by their commands or example in ill doing, or discouragement of them, either by their prohibition or frowns and displeasure in well doing.

6. Opposition of that which is really for their good, either in reference unto their Calling, or Marriage.

Q. 4. What are the sins of Wives against their Husbands?

A. The sins of Wives against their Husbands, are, 1. Want of that due reverence and honour, and endeared love which they should have for their husbands above all others, 2. Sam. 6. 16. *And Michael saw David dancing before the Lord, and she despised him in her heart.* 2. Infidelity in breaking the Marriage-covenant, or revealing any secrets committed by their Husbands unto them, Prov. 2. 16, 17. *To deliver thee from the strange woman, who forsaketh the Guide of her Youth, and forgetteth the Covenant of her God.* 3. Pride, and profusive spending and wasting their estates in costly Cloaths beyond their degree, or any other ways, 1 Pet. 3. 3. *Whose adorning let it not be that outward adorning of plaiting*
ing

ing the hair, and of wearing of Gold, or of
 on of Apparel. 4. Unsubjection unto, and
 periousness over their Husbands, as if they were
 their foot, to be commanded by them, and
 their head to rule over them; and this accom-
 nied with forwardness, and a contentious spirit,
 disturbing their Husbands with their evil spee-
 es and clamours, Prov. 19. 13. *The contentions of*
a Wife are a continual dropping. 5. Evil sur-
 les, and suspicions of their Husbands with-
 reason, unkind behaviour towards them, with-
 soever kindneses they receive from them, for
 speaking of their faults before others to their
 provocation, instead of love and meek admoni-
 ons, when they are alone to their amend-
 6. Deafning their ear unto the loving Com-
 and faithful reproofs of their Husbands for their
 Souls good, growing the worse in, and not
 better thereby.

Q. 5. What are the sins of Husbands against
Wives?

A. The sins of Husbands against their Wives
 are, 1. Want of that endeared love and kindness
 which is due to their Wives; bitter speech
 unkind, and unreasonable Jealousies, reviling
 and rage at their advice, especially when it is
 ing and meek, and for the real good of body
 estate, or name, or Soul. Col. 3. 19. *Husbands*
love your Wives, and be not bitter against them.
 2. Unfaithfulness unto their Wives, and
 either in reference unto their Bodies by Adul-
 ry; or in reference unto their Souls by neglecting
 such advice, reproof, or instruction, as may be
 for their Souls good, especially by drawing them
 unto sin to their Souls ruine, Mal. 2. 14. *The*

had been a witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; she is thy Companion and the Wife of thy Covenant. Jer. 44. 15. 16. Then the men which knew that their Wives had burnt incense unto other gods, answered: as for the word which thou hast spoken against us in the Name of the Lord, we will not bear witness unto thee.

Q. 6. What are the sins of Servants against their Masters?

A. The sins of Servants against their Masters are, 1. Disobedience unto their lawful, and fit commands, or unwilling obedience; or eye-service of them only, neglecting their business when their backs are turn'd. Col. 3. 22, 23. Servants obey in all things your Masters, not with eye-service as men-pleasers, but in singleness of heart, fearing God, and whatsoever ye do, do it heartily unto the Lord. 2. Dishonouring them by railing speeches to them, or reproachful speeches to them; or by any kind of rude and saucy behaviour before them. 3. Lying or any ways dissembling with them; wronging, or any wayes defrauding of them in their estates, Psal. 101. 7. That worketh deceit shall not dwell within my house; he that telleth lyes shall not tarry in my sight. 4. Repining at their provisions without cause; impatience, anger, discontent, surliness, and answering again when reproved for their faults, Tit. 2. 9. Not answering again. 5. Receiving no instruction from them; withdrawalment from, negligent and sleepy attendance upon Family-worship.

Q. 7. What are the sins of Masters against their Servants?

A. The

A. The sins of Masters against their Servants are, 1. Requiring and commanding them to do any thing which is in it self sinful, or encouraging of them by their example so to do, *Isa. 37. 4. It may be the Lord will bear the words of Rabshakeh, whom his Master hath sent to reproach the living God.*

2. Requiring the whole time for themselves and not allowing them sufficient for the refreshment of nature, and daily secret worship of God.

3. Proud imperious carriage towards them and ruling over them with severity and continual chiding and threatnings, discontent and dissatisfaction with all their willing endeavours to do them service: too eager insisting upon, and frequent upbraiding them with their faults, *Eph. 6. 9. Forbearing threatening.*

4. Niggard pinching, and with-holding from them their convenient food, or things needful for them when they are sick, as also keeping back from them their due wages, *Jam. 5. 4. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth.*

5. Neglect of their Souls, and of Family-ship with them, *Jer. 10. 15. Pour out thy fury upon the Families that call not upon thy Name.*

Q. 8. What are the sins of people against their Ministers?

A. The sins of people against their Ministers are, 1. Hatred and persecution of them, either with the hand or tongue, making slanders, taking them up without proof, and not esteeming and honouring of them as Ministers of Christ, and Embassadors sent from Heaven.

them, 3 John 10. I will remember his deeds which he doth, prating against us with malicious words. 2 Cor. 10. 10 His letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible. Luke 10. 16. He that despiseth you despiseth me.

2. Forbearing to hear them through an itching ear, slowness of Spirit in hearing, and any ways grieving of them by their unbelief, hardness of heart, unfruitfulness, divisions amongst themselves, unsteadfastness and unsuitable conversation unto the Gospel which their Ministers do preach among them, 2 Tim. 4. 3, 4. For the time will come when they will not endure sound Doctrine, but after their own lusts shall heap up to themselves Teachers, having itching ears: and they shall turn away their ears from the truth and shall be turned unto fables, Mark. 4. 5. He looked about with anger, being grieved for the hardness of their hearts. 2 Cor. 1. 4. Out of much affliction and anguish of heart I wrote unto you with many tears.

3. Restraining prayer from them, denial of required submission, and obedience unto them, withholding due maintenance from them, or any ways neglecting the duties required of people to their Ministers.

Q. 9. What are the sins of Ministers against their people?

A. The sins of Ministers against their people are,

1. Want of sincere and tender love to their souls, seeking more to receive earthly gain from them, than to do any good unto them, 2 Cor. 1. 14. I seek not yours, but you, Isa. 56. 10. His Watch-men are blind, they are greedy Dogs who never have enough: they look every one for his

his gain from his Quarter. 2. Negligence in prayers and studies for them, and in their preaching the Word to them, 1 Tim. 4. 13, 14. Attendance to Reading, and Exhortation, and Doctrine; Neglect not the Gift that is in thee, was given thee by Prophecy with the laying of the hands of the Presbytery. 3. Unwatchfulness over them, unprofitableness in their discourse amongst them, unsuitableness of Conversion unto their Doctrine and Profession, untruth that by their Lives which they Teach in Pulpits. 4. Corrupting the Word they Preach and infecting the minds of their people with erroneous Opinions, 2 Cor. 2. 17. We are many which corrupt the Word of God.

Q. 10. What are the sins of Subjects against their Magistrates?

A The sins of Subjects against their Magistrates are, 1. Rebellion against them, any treasonable seeking their overthrow and death, Prov. 17. 11. An evil man seeketh only Rebellion, therefore a cruel Messenger shall be sent against him. 2. Unsubjection and disobedience unto good and righteous Laws, Rom. 13. 5. Wherefore ye must be subject, not only for wrath, but for conscience sake. 3. Neglecting of Prayer to them, and instead thereof, speaking evil of them, 2 Pet. 2. 10. Presumptuous are they, self-willed, they are not afraid to speak evil of Dignities, railing speeches unto them, and irreverent behaviour before them, Exod. 22. 28. Thou shalt not revile the gods, nor curse the Ruler of thy people. 2 Sam. 24. 20. And Araunah went out and bowed himself before the King. 5. Denial of their dues, and any ways defrauding of them, Rom. 13. 7. Owe no man any thing.

Q. 11. What are the sins of Magistrates against their Subjects?

A. The sins of Magistrates against their Subjects are, 1. Making Laws which are contrary to the Laws of God, Din. 6. 12. Hast thou not issued a Decree, that every man that shall ask a Petition of any god or man within thirty days, save of thee, O King, shall be cast into the Den of Lyons? Oppression, Tyranny, and Cruelty in their Government, Prov 28. 15. 16. As a roaring Lion, and ranging Bear, so is a wicked Ruler over the poor people. The Prince that wanteth understanding is also a great Oppressor, but he that hateth Covetousness, shall prolong his dayes. 3. Seeking their own Interest, rather than the Interest of the Common-wealth. 4. Discouragement, and discouragement of the Good and Righteous, together with Encouragement and Preferment of the Wicked and Unrighteous. 5. Unsubjection to the Laws of God themselves, and by their evil example encouraging others to do the like. Psal. 73. 8. The Wicked walk on every side when the vilest men are exalted.

Q. 12. What are the sins of the younger and weaker in Gifts and Graces, against them that are aged and stronger?

A. The sins of the younger and weaker in gifts and graces, against them which are aged and stronger are, 1. A proud conceitedness of Wisdom and worth in themselves, beyond their elders, and matters, together with a despising of them in their hearts, and judging of them for making use of their known Liberty, 1 Tim. 3. 6. Not a Novice, being lifted up with Pride, he fall into the Condemnation of the Devil, Rom. 19. 3. Let not him that

that eateth not, judge him that eateth. 2. A rude and undecent taking place of them, or any way irreverent carriage towards them, Luke 14. 8. Sit not down in the highest Room, lest a more honourable than thou be bidden, and he say, give me a place. 3. A Masterly spirit and stiff will which will not yield to their wise Counsels and advice for their good.

Q. 13. What are the sins of the aged and stronger in Gifts and Grace, against the younger and weaker?

A. The sins of the aged and stronger in Gifts and Graces against the younger and weaker, are, 1. Giving them evil examples of Unholiness, Covetousness, Unrighteousness, Intemperance, and any Wickedness. 2. Contemptuous carriage towards them, or not giving due encouragement unto good beginnings. 3. Not bearing with their weaknes, and despising of them, because of their infirmities, Rom. 15. 1. We then that are strong, ought to bear with the infirmities of the weak, and not please ourselves. Rom. 14. 3. Let not him that eateth despise him that eateth not.

Q. 14. What are the sins of Equals, one against another?

A. The sins of Equals, one against another are, 1. Hatred, Envy, Malice, inordinate anger towards, and evil speaking, either to or of another, and any way injuring, defaming and dishonouring, each other, Eph. 4. 31, 32. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, and be kind one to another, tender hearted, forgiving one another. 2. Instead of provoking one another unto Love and good works, enticing one another, or yielding unto one anothers ends.

ments unto sin, Heb. 10. 24. Let us consider one another, to provoke unto love, and good works, Prov. 1. 10. My Son, if sinners intice thee, consent thou not. 3. A private contracted selfish spirit, which keepeth them from any cordial, diligent seeking of one anothers good, unless their own private carnal interest be promoted thereby, 1 Cor. 10. 24 Let no man seek his own, but every man anothers wealth.

66. Quest, What is the Reason annexed to the fifth Commandment?

Ans^w. The Reason annexed to the fifth Commandment is, A promise of long life and prosperity (as far as it shall serve for Gods Glory, and their own good) to all such as keep this Commandment.

Q. 1. What is the promise it self, which is annexed for the encouragement of those that keep this fifth Commandment.

A. The Promise it self which is annexed for the encouragement of them that keep this fifth Commandment, is the promise of long life; and this is the first particular Commandment with Promise, Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee, Eph. 6. 2. Honour thy Father and thy Mother (which is the first Commandment with Promise.)

Q. 2. How is the fifth Commandment, the first Commandment with Promise, when there is a Promise of Gods shewing mercy unto thousands, annexed unto the second Commandment?

A. The promise of Gods shewing mercy unto thousands annexed unto the second Commandment, hath not respect unto that Commandment only, but is made to those that

love God, and with that, keep all his other Commandments; whereas this Promise of Long Life is particularly applied unto the keepers of this fifth Commandment.

Q. 3. What is included in this Promise of Long Life?

A. This Promise of Long life doth include not only the continuance of Life for a long time, which may be so accompanied with Miseries, that Death may be more desirous, but also, it includeth the Blessing and Prosperity of Life. *Ephes. 2. 3. Honour thy Father and thy Mother that it may be well with thee, and that thou mayest live long on the Earth.*

Q. 4. Do all those then that honour their Parents live long and prosper upon the Earth?

A. 1. Many that honour their Parents, and are faithful in all Relative duties, do now attain long Life and Prosperity in the World, and that by virtue of this Promise; and those that do otherwise, are many of them cut off in their youth, or in the midst of their days, and bring the Curse of poverty and want upon themselves whilst they live: yet withal, we may observe, that Temporal promises and Judgements were fulfilled more in the letter formerly in the Old Testament times, than in the latter Gospel days, wherein they are often exchanged into spiritual. 2. This promise is to be understood with this exception, so far as it may serve for Gods glory, and the real good of those that keep this Commandment; and oftentimes God is glorified, and they are benefited, when they are exercised with affliction, and God sees it best to take some of them home in their youth, or strength of their years to himself, to hide them from the miseries that befall them the

survive, and instead of long life on earth, he giveth them eternal life in heaven, Psal. 119. 71. It is good for me that I have been afflicted that I might learn thy Statutes. Isa. 57. 1. The righteous perisheth, and merciful men are taken away from the evil to come. 1 John 2. 25. This is the promise he hath promised us, even eternal life.

67. Quest. Which is the sixth Commandment?

Ans. The sixth Commandment is, Thou shalt not kill?

68. Quest. What is required in the sixth Commandment?

Ans. The sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 1. What doth the sixth Commandment respect?

A. The sixth Commandment doth respect our own, and others life.

Q. 2. What doth the sixth Commandment require, in reference to our own life.

A. The sixth Commandment doth require, in reference unto our own life, all lawful endeavours for the preservation of it.

Q. 3. May we not deny Christ and his Truths, for the preservation of our life, if we should certainly lose our life for owning and acknowledging them?

A. The denial of Christ and his Truths, is an unlawful mean for the preservation of our life, and therefore not to be used, and the saving our life this way, is the way to lose our life, and our souls for ever. Mat. 10. 33. Whosoever shall deny me before men, him also will I deny before my Father which is in Heaven. Mat. 16. 25. 26. Whosoever will save his life shall lose it. What is a man profited if he should gain the World, and lose his own Soul?

Q 4. *May we not in any case endeavour the saving of our life by a lye, as Isaac did at Gerar, when he said his Wife was his Sister, lest the men of the place should kill him for his wifes sake? Gen. 26. 8.*

A. The Apostle doth answer this Case, Rom. 3. 8. *We be slanderously reported, that we say, Let us do evil that good may come, whose damnation is just.* 2. Therefore the lye of Isaac for preservation of his life was his sin, and offensive to God, and no more to be approved than the Adultery of David, which the Scripture doth record, not for imitation, but for Caution.

Q 5 *May we not defend our life against an Enemy that doth assault us on the Sabbath day though we intermit the Duties of Gods Worship hereby?*

A. Though sins ought never to be committed whatever good might come thereby, Negative precepts binding to all times, yet positive precepts binding always, but not to all times. Duties may be intermitted at some time without sin, and God doth dispense with his Worship on his day, when it is necessary we should be employed otherwise in the defense of our life against a publick Enemy.

Q. 6. *What are the lawful endeavours which we ought to use for the preservation of our life?*

A. The lawful endeavours which we ought to use for the preservation of our life, are, 1. Defence of our selves with Arms, and weapons against the violence of Thieves and Cutthroats that seek to murder us, Luke 22. 36. *He that hath no Sword, let him sell his Garment and buy one.* 2. Defence of our selves with Cloaths, & in Honour

ses, against the violence of the Weather, and
 Cold, Prov. 31. 12. *She is not affraid of the
 Snow for her Household: For all her Household ar
 cloathed with Scarlet.* 3 Nourishing, and re-
 freshing our Bodies in a sober and Moderate
 use of Meat, Drink, and Sleep, Eph. 5. 29. *For
 no man hateth his own flesh, but nourisheth and
 cherisheth it.* 1 Tim. 5. 23 *Drink no longer wa-
 ter, but use a little Wine for thy stomachs sake,
 and thine often Infirmities.* John 11. 12. *If he
 sleep he shall do well.* 4. The Exercising our Bo-
 dies with Labour, and moderate Recreation,
 Eccl. 5. 12. *The sleep of a labouring man is sweet.*
 Ecc. 7. 1, 4. *To every thing there is a Season, and
 a time to every purpose under the Sun: A time
 to Weep, and a time to Laugh, a time to Mourn, and
 a time to Dance.* 5. The use of Physick for the
 removal of sickness, and the recovery of Health,
 Mat. 9. 12. *They that are whole, need not the Phy-
 sician, but they that are sick.* 6. Patience, Peace-
 ableness, Contentment, Cheerfulness, and the
 moderate Exhiliating our Spirits, with Gods
 Gifts, especially rejoycing in the Giver, and
 using all good means to get and keep our mind
 and heart in a good temper, which doth much
 tend to the preservation of our health, and a
 good temper also in our Body, Pro. 17. 22. *A
 merry heart doth good like a Medicine, but a bro-
 ken spirit drieth the Bones.*

Q. 7. What doth the sixth Commandment require in reference unto the life of others?

A. The sixth Commandment doth require, in reference unto life of others, all lawful en-
 deavours to preserve other's life.

Q. 8 May no lye be made use of, to preserve the life of others, especially if they be Gods people, and

their life be unjustly sought by Gods enemies; and Rahab by a lie saved the lives of the Israelites in her house, for which she is recorded with commendation and her self and house were saved, when all the City besides were destroyed?

A. 1. No lie must be used upon this or any account, the loss of the lives of the most righteous not being so evil, as the least evil of sin.

2. Rahab was commended and spared for her Faith, and because of the promise which the Israelites had made unto her, not because of her lie, which was her sin, which sin without a pardon, would have been punished in Hell, Heb. 11.

31. By Faith the Harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Q. 9. How may and ought we to endeavour the preservation of others lives?

A. 1. Such as are Magistrates, Judges, and have power in their hand, ought to defend the innocent, when oppressed, wronged, and in danger of losing their livelihood, especially when in danger of death, Psal. 82. 3, 4. Defend the poor and fatherless; Deliver the poor and needy, rescue them out of the hand of the wicked. Prov. 24. 12. If thou forbear to deliver them that are drawn to death, and those that are ready to be slain: If thou sayest, Behold, we knew it not: Doth not he that p. n. s. c. r. e. t. h. the heart consider it? and shall he not render to every man according to his works?

2. All ought to distribute necessities of life according to our ability, unto such as are poor and in want, Jam. 2. 15. If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be you warmed, be

you filled; notwithstanding you give them not those things which are needful to the body; what doth it profit? 3. All ought to forbear all wrongs, and doing any injury unto any person, and to forgive such injuries as are done unto us, rendering good for evil, Phil. 2. 15. Be blameless, and harmless, the children of God without rebuke. Col. 3. 13. Forgive one another, if any man have a quarrel against any. Rom. 12. 21. Be not overcome of evil, but overcome evil with good.

69. Quest. What is forbidden in the sixth Commandment?

Answer. The sixth Commandment forbiddeth the taking away of our life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Q. 1. Whom doth the sixth Commandment forbid us to kill?

A. The sixth Commandment forbiddeth us to kill, either our selves, or others.

Q. 2. How are we forbidden to kill our selves, or others?

A. We are forbidden to kill our selves or others, either directly by taking away our own, or others life; or indirectly by doing any thing that tendeth thereunto.

Q. 3. Is it unlawful upon any account to kill our selves, as when hereby we shall prevent others from putting us to death with torture and disgrace: as Cato and other Heathens, who slew themselves; and Saul, who fell upon his own sword, that he might not be slain and abused by the uncircumcised Philistine?

A. It is unlawful in any case to kill our selves,

Ans

Acts 16. 27, 28. And the Kceper of the Prison drew out his Sword, and would have killed himself. **Paul** cryed with a loud voice, Do thy self no harm. 2. Although the Heathens counted it a vertue, and the part of a brave Heroical Spirit, in some cases to kill themselves: yet the Law of God alloweth no such thing, but reckoneth such persons self-murderers. 3. It was **Sauls** sin to die in that act of Self-murder, and we ought rather to submit our selves to any abuses, and tortures of others, which is their sin, than to lay violent hands on our selves, and so die in a sin which there is no time, nor place, for repenting of afterwards.

Q. 4 Is it possible for them that kill themselves to be saved, when there can be no repenting afterwards for this sin?

A. 1. It is possible for some to give themselves their deaths Wound, and yet repent before they die and be saved, although this is very rare. 2. It is possible that some who are Children of God, may in a Frenzie (Satan taking advantage to inject temptations hereunto) kill themselves, and yet through habitual Faith and Repentance attain Salvation.

Q. 5. Is it lawful in any case to kill others?

A. 1. It is lawful to kill others, 1. In the execution of the just Sentence of the publick Law, especially on such as have been Murderers. **Numb. 35. 30.** Whoso killeth any person, the Murderer shall be put to death? 2. In lawful War. **Jer. 48. 10.** Cursed is he that keepeth back his Sword from blood 3. In necessary self-defence. **Exod. 22. 2.** If a thief be found breaking up, and be smit-

smitten that he die, there shall be no blood shed for him.

Q 6. Is it lawful to fight, and kill another in a Duel.

A. 1. It is unlawful to fight a private Duel, except a man be set upon by another, and he cannot avoid; then it is lawful for a man in his own defence, to fight and slay his enemy that assaulteth him. 2. It is lawful to fight a publick Duel, if a single enemy at the head of an Army do make a challenge, and it may be the means to prevent the effusion of the more Blood; as David did well to fight with, and kill Goliath?

Q 7. May we not be guilty of the Murder of our selves, or others, any other ways than by directly taking our own, or others lives?

A. We may be guilty of the Murder of our selves, or others indirectly, by doing any thing that tendeth to take away our own or others lives. As, 1. By neglecting, or withholding the lawful and necessary means for the preservation of life, such as Meate, Drink, Sleep, Cloaths, Physick, needful Recreations, and the like, when we forbear to make use of the necessary preservatives of life our selves, either through a pinching Humor, or Satans Temptation, that we have no right to them, and hereby hasten our end, we are guilty of Self-murder: When we deny the necessaries of life to others in extrem want, through Covetousness, and want of pity, we are guilty of their Murder. 2. By excess in Eating, Drinking, carking Care, Envy, immoderate Sorrow, or doing any thing which may break and debilitate or take off the vigour of our minds, and which

may breed Distempers in our Bodies, this tendeth to Self-murther, Luk. 21. 34. Take heed lest your hearts be overcharged with Surfeiting and Drunkenness, and the Cares of this life. Prov. 14. 30. Envy is the rottenness of the bones. Prov. 17. 22. A broken Spirit drieth the bones. 3. By hatred, sinful Anger, Malice, bitter Speeches, Oppression; especially by Striking, Wounding, and any ways hurting the Bodies of others; this tendeth to the taking away the lives of others, and is Murder in Gods account. 1 Job. 3. 15. Whosoever hateth his brother is a Murderer. Mat. 5. 21, 22. Ye have heard that it was said by them of old times, Thou shalt not kill; And whosoever shall kill, shall be in danger of the Judgement. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgement: And whosoever shall say, Thou Fool, shall be in danger of Hell fire. Gal. 5. 15. If ye bite and devour one another, take heed ye be not consumed one of another. Proverbs. 12. 18. There is that speaketh like the piercing of a sword. Ezek. 22. 7. In the midst of thee have they dealt by Oppression: In thee have they vexed the fatherless and the Widow.

70. Quest Which is the seventh Commandment?

Ans. The seventh Commandment is, Thou shalt not commit Adultery.

71. Quest. What is required in the seventh Commandment?

Ans. The seventh Commandment requireth the preservation of our own, and our neighbours Chastity, in heart, speech and behaviour.

Q. 1. What doth the seventh Commandment require?

A. The seventh Commandment doth respect our own and others Chastity.

Q. 2. What doth the seventh Commandment require in reference unto our own and others Chastity?

A. The seventh Commandment doth require, in reference unto ours own, & others Chastity, the preservation thereof, in keeping of our selves unpolluted, and doing what is lieth to prevent the defilements of others; 1 Thes. 4. 3, 4. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one know how to possess his Vessel in sanctification and Honour.

Q. 4. Wherein are we bound by this Commandment to preserve our own and our Neighbours Chastity?

A. We are bound by this Commandment to preserve our own and our Neighbours Chastity, 1. In heart, by such love unto, and desire after, and delight in one anothers company, as is pure and chaste; and that whether we be men, as to the company of women, or women as to the company of men; 1 Pet. 1. 22. See that ye love one another with a pure heart fervently. 2. In speech, by such discourse one with another, as is uncorrupt, and may tend to one anothers edification and sanctification? Eph. 4. 29. Let no corrupt Communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 3. In behaviour by such a conversation and actions as are modest and chaste, 1 Pet. 3. 1, 2. That if any obey not the Word, they also may without the word be won by the conversation.

ation of the Wives, while they behold your chaste conversation coupled with fear.

Q 4. VVhereby may we preserve our Chastity?

A. We may preserve our Chastity, 1. By watchfulness, and that, 1. Over our hearts and spirits, to oppose uncleanness in the first desires of it, and inclinations of heart to it, and risings of it in the thoughts; Prov. 4. 23. Keep thy heart with all diligence. Mal. 2. 16. Therefore take heed to your spirit. 2. Over our senses, our eyes, to turn them away from such objects as may provoke lust; Job 31. 1. I made a Covenant with mine eyes, why then should I think upon a maid? Our ears to shut them against all lascivious discourse; we must watch also against such touches and wanton dalliances, as may be an incentive to unchaste desires, and take heed of all light and lewd company, and watch to avoid all occasions, and resist temptations to the sin of uncleanness; Proverbs 5. 8. Remove thy way far from her, come not nigh the door of her house. Genesis 39 7, 8, 9. His Masters Wife cast her eyes upon Joseph, and she said, Lie with me: But he refused; how can I do this great wickedness and sin against God? 3. By diligence in our callings, wherein when our bodies and minds are busily employed, both may be preserved from those unclean practices and desires, which idle persons are more prone unto; Prov. 31. 27 29. She eateth not the bread of Idleness; Many daughters have done verily, but thou excellest them all. Gen. 34. 1, 2 And Dinah went out to see the daughters of the Land: And Shechem took her and lay with her

and defiled her. **4.** By temperance in eating and drinking, excess in either of which doth pamper the body, and excite unto lust; Jer. 5. 8. *They were as fed horses in the morning, every one neighed after his neighbours wife.* Pro. 12. 31, 33. *Look not upon the wine when it is red, when it giveth its colour in the glass, &c. Thine eyes shall behold strange women.* **5.** By abstinence and keeping under the body when there is need, with frequent fastings; 1 Cor. 9. 27. *But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be cast-away.* **5.** By the fear of God, and awful apprehensions of his presence and all-seeing eye; Prov. 5. 20, 21. *And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.* **6.** By faith in Jesus Christ, and thereby drawing virtue from him for the purifying of the heart, and the crucifying of the fleshly lusts, Acts 15. 9. *Purifying their hearts by faith.* Gal. 5. 24. *And they that are Christs, have crucified the flesh with the affections and lusts.* **7.** By application of the promises of cleansing the heart, and subduing iniquity. Ezek. 36. 25. *Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness will I cleanse you.* Mic. 7. 19. *He will subdue our iniquities.* 2 Cor 7. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* **8.** By the help of the Spirit, Rom. 8. 13. *For if ye live after the flesh, ye shall die, but if ye through the spirit do mor-*
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testifie the deeds of the body, ye shall live. 9 By frequent and fervent prayer, Psal. 51. 2, 7. Wash me thoroughly from mine iniquities, and cleanse me from my sin. Purge me with hyssope, and I shall be clean; wash me, and I shall be whiter then the snow. Psal. 119. 37. Turn away mine eyes from beholding vanity. Mat. 6. 13. And lead us not into temptation, but deliver us from evil. 10. When no other means will avail to quench burning desires, Marriage is to be made use of, and that must be in the Lord, 1 Cor. 7. 9. But if they cannot contain, let them marry; for it is better to marry than to burn. v. 39. If her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

Q. 5. Why must we preserve our chastity?

A. We must preserve our chastity, 1. Because we are men and women, and not beasts, who are under no Law; It is suitable to the Principles of Reason, and Law of God written upon the heart, as well as the express command of the Word, to keep our selves chaste and clean. 2. Because we are Christians and not Heathens, who have no knowledge or fear of God, 1 Thess. 4. 5. Not in the lust of Concupiscence, even as the Gentiles who know not God. Eph. 4. 17, 19. This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, who being past feeling have given themselves over into lasciviousnesse, to work all uncleanness, with greediness. 3. Because we are true Believers, our bodies are members of Christ, and temples of the Holy Ghost, and not our own, and therefore ought to be kept clean and holy; 1 Cor. 15. 16, 19. Know ye not that your bodies are members of Christ

Christ? Shall I then take the members of Christ and make them members of an Harlot? God forbid. What, know ye not that he which is joyned to an Harlot is one body? What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? 1 Cor. 3: 17 If any man defile the Temple of God, him shall God destroy: For the Temple of God is Holy, which temple ye are.

72. Quest. What is forbidden in the seventh Commandment?

Ans. The seventh Commandment forbiddeth all unchast thoughts, words & actions.

Q. 1. What is the sin forbidden in the seventh Commandment?

A. The sin forbidden in the seventh commandment, is all unchastity and uncleanness; Eph. 5 3 Fornication and all uncleanness, let it not be once named amongst you.

Q. 2. Wherein is all unchastity and uncleanness forbidden?

A. All unchastity and uncleanness is forbidden, 1. In the thoughts and desires of the heart, such as wanton thoughts and lustful desires; Mar. 5. 28: Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Jam. 1. 14, 15 Every man is tempted when he is drawn away of his own lust, and entised: Then when lust hath conceived, it bringeth forth sin. 2. In the words and speeches, such as all obscene words, lascivious songs, and enticing speeches unto any, to draw them to this sin; Eph. 5. 4 Neither filthiness nor foolish talking, Pro. 7. 18, 21. Come Let us take our fill of love until the morning, and solace our selves with

with loves : with such fair speech she caused him to yield, with the flattering of her lips she forced him.
 3. In the actions, and that both the acts of unchastity and uncleanness it self, and whatever actions do tend thereunto.

Q. 3. What are the acts of unchastity and uncleanness which are forbidden?

A. The acts of unchastity and uncleanness which are forbidden, are either such as are without marriage, or in those that are married.

Q. 4. What are the acts of unchastity and uncleanness without marriage forbidden?

A. The acts of unchastity and uncleanness without marriage forbidden, are, 1. Self-pollution, and all lascivious spilling of mans own seed; Gen. 38. 9. And Onan knew that the seed should not be his, and he spilled it on the ground. 2. Fornication and Adultery; Gal. 5. 9. Now the works of the flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness Levit. 18. 20. Thou shalt not ly carnally with thy neighbours wife, to defile thy self with her. 3. Incest, Levit. 18. 6. None of you shall approach unto any that is near of kin to him, to uncover their nakedness : I am the Lord. 4. Rape and all forcing of any unto the sin of uncleanness; Deut. 22. 25. If a man find a betrothed Damsel in the field, and the man swear her, and ly with her, the man shall die. 5. Sodomy; Levit. 18. 22. Thou shalt not ly with mankind as with woman-kind : It is an abomination. 6. Buggery; Levit. 18. 23. Thou shalt not ly with any beast to defile thy self therewith : It is confusion.

Q. 5. What are the acts of unchastity and uncleanness forbidden between those that are married?

A. The

A. The acts of unchastity and uncleanness forbidden between those that are married, are all unseasonable and immoderate use of the marriage bed; Lev. 18. 19. *Thou shalt not approach unto a woman, to uncover her nakedness, as long as she is put a part for her uncleanness.* 1 Cor. 7. 5. *Defraud you not one another, except it be with consent for a time, that ye may give your selves to fasting and prayer.*

Q. 6. *What are those actions forbidden which do tend to unchastity and uncleanness?*

A. The actions forbidden which do tend to unchastity and uncleanness are; 1. Drunkenness, Gen. 19. 33. *And they made their Father drink Wine that night, and the first born went in and lay with her Father.* 2. Gluttony and Idleness; Ezek. 16. 49, 50. *Behold this was the iniquity of thy Sister Sodom, Pride, fulness of bread, & abundance of idleness was in her, & she committed abomination before me.* 3. Wanton gestures and attires, Isa. 3. 16. *The daughters of Zion walk with stretched forth necks, and wanton eyes, walking and mincing as they go.* Prov. 7. 10, 13. *There met him a woman with the attire of an Harlot so she caught him and kissed him.* 4. Frequenting light and lewd company, reading lascivious Books, beholding unchaste pictures, or doing any thing which may provoke lust.

Q. 7. *Wherefore ought all to forbear all unchastity and uncleanness, especially the grosser acts of fornication and adultery?*

A. All ought to forbear unchastity and uncleanness, especially the grosser acts of fornication and adultery. 1. Because fornication and adultery is a sin very offensive and dishonourable unto God; 2 Sam. 11. 4. 27. *And David sent messengers, and took*

took her, and she came in unto him, and he lay with her; But the thing that David had done displeased the Lord. 2. Because fornication and adultery is very pernicious and hurtful unto themselves that are guilty of it: 1. It is a sin against the body, which defileth it, and often times wasteth and consumeth it; 1 Cor. 6. 18. Flee fornication: every sin which a man doth is without the body: but he that committeth fornication, sinneth against his own body. Prov. 5. 8. 11. Remove thy way far from her lest thou mourn at last, when thy flesh and thy body are consumed. 2. It is a sin against the soul, which doth blind the mind, waste the conscience, and in the issue doth bring destruction upon the soul; Hos. 4. 11. Whoredom and wine taketh away the heart; that is, the understanding. Prov. 6. 32. Whoso committeth adultery with a woman, lacketh understanding; he that doth it, destroyeth his own soul. 3. It woundeth, and blameth the name; Prov. 6. 32, 33. Whoso committeth adultery, a wound and dishonour shall be given, and his reproach shall not be wiped away. 4. It wasteth the estate and substance; Prov. 5. 10. Let not strangers be filled with thy wealth, and thy labour be in the house of a stranger: Prov. 6. 26. For by the means of a whorish woman, a man is brought to a piece of bread. 5. It bringeth many unto an untimely end; Prov. 6. 26. The adulteress will snatch away life for the precious life. Prov. 7. 26. She hath slain down many wounded, yea many strong men have been slain by her. 3. Because fornication and adultery is injurious to others; the party with whom uncleanness is committed, is involuntarily in the same guilt, and if the party be married.

it is an injury to the other married relation.

73. Quest. Which is the eighth Commandment?

Ans. The eighth Commandment is, *Thou shalt not steal.*

74. Quest. What is required in the eighth Commandment?

Ans. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others.

Q. 1. What doth the eighth Commandment require?

A. The eighth Commandment doth respect the wealth and outward estate of our selves, and others.

Q. 2. What doth the eighth Commandment require, in reference unto our own and others wealth and outward estate?

A. The eighth Commandment doth require, in reference unto our own and others wealth and outward estate, the procuring and preservation thereof.

Q. 3. May we use any means for the procuring and preserving of our own and others wealth and outward estate?

A. We must use none but lawful means for the procuring or preserving of our own or others wealth and outward estate.

Q. 4. How may and ought we to endeavour the procurement and preservation of our own wealth and outward estate?

A. We may and ought to endeavour the procurement and preservation of our own wealth & outward

ward estate, 1. By making choice of a lawful and fit calling for us, and therein to abide with God, Gen. 2. 15. *And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it.* Gen. 4. 2. *And Abel was a keeper of sheep, but Cain was a tiller of the ground.* 1 Cor. 7. 20, 24. *Let every man abide in the same calling wherein he was called.* Brethren, let every man wherein he is called, abide with God. 2. By a moderate caring for our callings, to provide such things of this world as are good things for our selves, as are honest and decent, and useful for us, Prov 31. 16. *She considereth a field and buyeth it, with the fruit of her hands she planteth a vineyard.* Rom. 12. 17. *Provide things honest in the sight of all men.* 3. By prudence and discretion in the managing of the affairs of our callings unto the best advantage, Psal. 112. 5. *A good man sheweth favour and lendeth, he will guide his affairs with discretion.* Prov. 2. 11. *Discretion shall preserve thee, and understanding shall keep thee.* 4. By frugality, in despising unnecessary expences, wasting nothing, and denying our selves the extravagant and covetous cravings of our carnal desires and appetites, Prov. 21. 20. *There is a treasure to be desired and of which the dwelling of the wise, but a foolish man spendeth it up,* Joh. 6. 12. *When they were filled, he said unto his Disciples, gather up the fragments that remain, that nothing be lost.* Tit. 2. 12. *Teach us, that denying ungodliness and worldly lusts, we should live soberly, &c.* 5. By diligence and industriousness in our calling, Prov. 10. 4. *The hand of the diligent maketh rich.* Prov. 13. 11. *Wealth gotten by vanity shall be diminished, but he that laboureth by labour shall increase.* Eph. 4. 28.

that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth: By seeking unto the Lord for his blessing upon our labours, and dependance upon him in the use of means for temporal provisions, Prov. 10. 21. The blessing of the Lord maketh rich, and he addeth sorrow with it, Phil. 4. 6. Be careful for nothing, but in every thing by prayer and supplication, your requests be made known unto God. 1 Pet. 5. 7. Casting all your care upon him, for he careth for you. 7. By a cheerful use of the good things which God giveth us our selves so far as we have need, and a ready distribution unto the necessary brothers, Pro. 11. 24, 25. There is that scattereth, and increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal shall be made fat; and he that withereth, shall wither himself. 8. By seeking our due and moderate endeavour to keep or recover that which is of right belong unto us, when wrongfully withheld or detained from us.

Q. 5. Is it lawful in the sight of God to make use of the Laws of men, to recover or defend that which is our own, when it is said by our Saviour, Math. 5. 40. If any man will sue thee at Law, and take away thy coat, let him have thy cloak also; and the Apostle, 1 Cor 6. 7. Now therefore there is a fault amongst you, because ye go to Law with another: Why do you not rather take wrong? Why do you not rather suffer your selves to be defamed?

A. 1. Neither of these places of Scripture do absolutely forbid the making use of the Law at any time for the defence or recovery of our

our right. 2. That of our Saviour doth for
 contention, and rather then to uphold it, to
 with some of our right, such as a Coat or a Cloak
 or any such smaller goods, which without
 prejudice we might spare ; but it doth not
 follow, if another should wrong us in a great
 matter, and seek to undo us, that we ought
 him take all which we have in the world, with-
 out seeking our right by the Laws under which
 we live : For if this were so, all sincere Chri-
 stians would quickly be robbed and spoiled by
 wicked, amongst whom they live, of all their
 liberty. 3. That of the Apostle, doth forbid Chri-
 stians going to Law one with another, before
 Heathen and Infidel Magistrates, which is
 scandal to the Christian Religion which they
 profess ; and he telleth them, they ought
 to make up their differences about Wrong
 Right amongst themselves, and to suffer wrong
 rather than to do any thing unto the prejudice
 of the Gospel : but this doth not prohibit Chri-
 stians in a Christian Common-wealth, to
 defend or recover their own by Law ; yet some
 is forbidden in these places, namely the
 tending at Law about small matters, espe-
 cially in case of scandal ; and the using the Law
 at all, if there be not necessity. 4. That it
 lawful in the sight of God, to make use of
 Laws of men for defence or recovery of
 Right, is evident from Gods appointment of
 Magistracy to execute those Laws, who would
 of no use, might we not have the benefit
 the Laws ; and because those Laws are subor-
 dinate to the judicial Laws of Gods own
 appointment, which the Children of Israel

ake use of for the defence and recovery of their right, and by the same Reason, Christians may

Q. 6. How ought we to endeavour the procurement and furtherance of the Wealth, and outward Estates of others?

A. We ought to endeavour the procurement and preservation of the Wealth, and outward Estates of others, in general, by a publick Spirit, in seeking the good of the Common wealth above our own, and seeking others private Wealth and Advantages, as well as our own, 1 Cor. 10. 24. *Let no man seek his own (that is only) but every man anothers wealth.*

Q. 7. What is our duty in reference unto such as are poor, and in want?

A. Our duty unto such as are poor and in want, is to relieve them according to our ability, and their necessity, by lending and giving freely unto them for their supply and help, especially if they be of the household of Faith, Lev. 25. 35. *If thy brother be waxen poor, and fallen in decay unto thee, then thou shalt relieve him yea though he be a stranger or sojourner, that he may live with thee.* Gal. 6. 10. *As we have opportunity let us do good unto all men, especially unto them that are of the household of Faith.* Rom. 12. 13. *Distributing to the necessities of the Saints.* Mat. 5. 42. *Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.* Jam. 2. 15. *If a brother or sister be naked, and destitute of the daily food, and one of you say, depart in peace, be warmed, and filled, notwithstanding ye have not those things which are needfull to the body, what doth it profit?* John 3. 17. *Who so hath*
this

this worlds goods, and seeth his brother hath
and shutteth his bowels of compassion from him:
dwelleth the love of God in him?

Q. 8. What is our duty towards all in reference
unto their wealth and outward estate?

A. Our duty towards all in reference
their wealth and outward estate, is kindness
justice.

Q. 9 Wherein should our kindness shew itself
reference unto the wealth, and outward estate
others?

A. Our kindness, in reference unto the wealth
and outward estate of others, should shew itself
in our readiness unto any offices of love, which
may promote and further it. Gal. 6. 10, Let us
do good unto all men. Rom. 16. 1, 2. I commend
unto you Phebe our Sister, that ye receive her
Lord as becometh Saints, and that ye assist her
whatsoever business she hath need of you.

Q. 10. What is the rule of Justice to be observed
in reference unto the Wealth, and outward Estate
others?

A. The Rule of Justice to be observed in
reference unto the Wealth, and outward Estate
others, is, To do unto others as it is fit, and
would that others should do unto us, Mat. 7.
Therefore all things whatsoever ye would that
should do unto you, do ye even so unto them, for
is the Law and the Prophets.

Q. 11. Wherein must we shew our Justice
dealing with others?

A. We must shew our Justice in our dealing
with others, 1. In our truth and sincerity in
our Concerns with others. Plal. 15. 2. He
walketh uprightly, and worketh Righteousness,

speaketh the truth in his heart, 2 Cor. 1. 12. For
 our rejoycing is this, that in simplicity and Godly
 sincerity, not with fleshly wisdom, but by the Grace
 of God, we had our conversation in the World. 2.
 In our faithfulness to fulfil all our lawful con-
 venants and promises, and to discharge what-
 ever trust is committed unto us. Psal 15. 4:
 He that sweareth to his own hurt, and changeth
 not. 1 Cor. 4. 2. It is required in Stewards that
 a man be found faithful. 3. In our buying and
 selling, giving a just price for those things as
 we buy, and taking a reasonable rate for such
 things as we sell, Lev. 25. 14. If thou sell ought
 unto thy neighbour, or buyest ought of thy Neigh-
 bours hand, ye shall not oppresse one another. 4 In
 paying every one his due, Rom. 13. 7, 8. Render
 therefore to all their dues, Tribute to whom Tri-
 bute is due, Custome to whom custome: owe no
 man any thing, but to love one another. Prov. 3.
 27, 28. Withhold not good from them to whom it is
 due, when it is in the power of thine hand to do it:
 say not to thy Neighbour, go and come again, and
 tomorrow I will give, when thou hast it by thee:
 5. In restoring the pledge which is left with
 us, or goods of others which are found by us,
 or any thing that is ill gotten by stealth, or
 found, Lev. 6 4. He shall restore that which he
 hath violently away, or the thing which he hath
 deceitfully gotten, or that which was delivered
 unto him to keep. or the lost thing which he found.
 Ezek. 18 8. Hath not oppressed any, but hath re-
 stored to the Debter his Pledge, &c. Luk. 19. 8:
 If I have taken away any thing from any man by
 false Accusation, I restore him four-fold.

75. Quest. What is forbidden in the eighth Commandment ?

Ans^r. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth and outward estate.

Q. 1. What doth the eighth Commandment forbid, as in hinderance of our own wealth and outward estate ?

A. The eighth Commandment forbiddeth as an hinderance of our own wealth and outward estate : 1. Prodigality and lavish spending of our substance in gluttony, drunkenness, lewd company, gaming, and the like, Luk. 15. 10. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. Prov. 23. 21. The drunkard and the glutton shall come to poverty. Prov. 21. 17. He that loveth pleasure shall be a poor man; he that loveth wine and oyl shall not be rich. Prov. 18. 1. He that followeth after vain persons shall have poverty enough. 2. Imprudence in venturing all upon great uncertainties, rash engaging in suretyship, or any ways indiscreet management of our callings to our detriment. Prov. 88. 22. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. Prov. 22. 26, 27. Be not thou one of them that strike hands, or of them that be sureties for debtors; if thou hast nothing to pay, why should he take away thy bed from under thee ? 3. Idleness, or slothful neglect of the duties of our particular callings. Prov. 23. 31. Drowsiness shall clothe a man with rags. Prov. 24. 30, 31, 33, 34.

went by the field of the slothful, and by the vine-
yard of the man void of understanding, and lo it
was overgrown with thorns, and nettles had cove-
red the face thereof, and the stone wall thereof was
broken down. Yet a little sleep, a little slumber,
a little folding of the hands to sleep: so shall thy
poverty come like one that travelleth, and thy want
like an armed man.

Q. 2. What doth the eighth Commandment for-
bid in the excess, in reference to our own wealth
and outward estate?

A. The eighth Commandment forbiddeth
the excess, in reference unto our own wealth
and outward estate, 1. Covetousness in getting
an estate with carking cares, inordinate desires
to be rich, or with immoderate labour, so as to
waste the body, and to exclude time for Religi-
ous duty. Heb. 13. 5. Let your conversation be
without covetousness, and be content with such
things as ye have. 1 Cor. 7. 32. I would have you
without carefulness. Luk. 21. 34. Take heed lest
at any time your hearts be overcharged with sur-
feiting and drunkenness, and the cares of this life.
Tim. 6. 9, 10. They that will be rich fall into a
temptation and a snare, and into many foolish and
hurtful lusts, which drown men into destruction
and perdition: For the love of money is the root of
all evil, which while some coveted after, they have
hurled from the faith, and pierced themselves thorow
with many sorrows. Eccl. 4. 8 There is one alone, &
not a second. yea he hath neither child nor brother,
yet is there no end of all his labour, neither is his
soul satisfied with riches, neither saith he for whom
I labour, or bereave my soul of good? 2. Cove-
tousness in keeping what we have gotten of the
good things in the world, without a heart to

make use of them. Ecc. 6. 1, 2. *There is an evil holding under the Sun, and it is common amongst men; against man to whom God hath given riches and wealth, yet that he wanteth nothing for his Soul of all that he shall need: yet he desireth more, yet God giveth him not power to obtain it thereof, but a stranger eateth it: this is vanity, and an evil disease.* 3 Unlawful Contracts, such as Simony in the sale of holy things, the Gifts of the Holy Ghost, pardons of sin, and Dispositions unto it, Church-livings, and the Charge of Souls. Acts 8. 20. *Thy Money perish with thee, because that thou hast thought that the Gifts of God may be purchased with Money.* Bribery in the sale of publick Justice, Exo. 23. 8. *And thou shalt take no Gift: for the Gift blindeth the Wise, and perverteth the Words of the righteous.* Isa. 23. *The Princes are rebellious and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the Fatherless, neither doth the cause of the widow come unto them.* 4 Unlawful Arts, Fortune-telling, Figure-casting, making use of any unwarrantable ways for the getting of Money, Isa. 47. 10, 13. *Thou hast trusted in thy wickedness: Let now the Astrologers, the Star-gazers, the Monethly Prognosticators, stand up and save thee.* Acts 19. 19. *Many of them also that used curious Arts, brought their Books together and burnt them before all men.* 24. *A certain man named Demetrius, a Silver Smith, which made silver shrines for Diana, brought no small gain to the crafts-men.*

Q 3. *What doth the eight Commandment forbid in reference unto others which are in want?*

A. The eight Commandment forbiddeth in reference unto others which are in want, a wicked holding

holding relief from them, and stopping the ear against their cry, Pro. 21. 13. *Whoso stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard.* Deu. 15. 7. *If there be a poor man of one of thy Brethren, thou shalt not harden thine heart, nor shut thine hand from thy poor brother*
 Q. 4. *What doth the eighth Commandment forbid in reference unto all men?*

A. The eighth Commandment forbiddeth in reference unto all men, any kind of Injustice and Unrighteousness, in any of our dealings with them; such as, 1. Defrauding others in our buying, when we discommend that which we know to be good, or take an advantage of others ignorance of the worth of their Commodities, or their necessity of selling them, so as to give a great under rate for them, Prov. 20. 14. *It is naught, it is naught (saith the buyer) but when he is gone his way he boasteth,* Lev. 25. 14 *If thou buyest ought of thy Neighbour, ye shall not oppress.* 2. Defrauding others in selling: when we praise that which we sell, and against our conscience say it is excellent good, though we know it to be stark naught; and when we take an unreasonable price for our Commodities; or when we cozen them in sale of goods by false weights and measures. 1 Thes. 4. 6. *that no man go beyond or defraud his brother in any matter, because the Lord is the avenger of all such.* Deu. 25. 13, 14, 15. *Thou shalt not have in thy bag divers weights, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have* Pro. 11. 1. *A false balance is an abomination to the Lord, but a just weight is his delight.* Mic. 6. 11. *Are there yet the treasures*

ries of wickedness in the house of the wicked, and the scant measures that is abominable? Shall we count them pure with the wicked ballances, and with the bag of deceitful weights? 3 Especially the eighth Commandment doth directly forbid, stealing one from another, Thou shalt not steal. Lev. 19. 11. Ye shall not steal, neither deal falsely, neither lie one to another.

Q. 5. What stealing doth the eighth Commandment forbid?

A. The eighth Commandment doth forbid all stealing, either within the family, or without the family.

Q. 6. What stealing within the Family doth the eighth Commandment forbid?

A. The eighth Commandment doth forbid within the family. 1. Servants stealing and purloining, as also any ways wasting and wronging their Masters in their goods or states. Th. 1. 9, 10. Exhort servants to be obedient to their owners Masters; not purloining but shewing all good fidelity. Luk. 16. 2 A certain rich man which had a Steward, and the same was accused to him that he had wasted his goods. 2. Childrens stealing and robbing their Parents. Pro. 28. 24. Who so robbeth his father, or mother, and saith, it is no transgression, the same is the companion of a destroyer. Prov. 19. 29 He that wasteth his father, is a son that causeth shame.

Q. 7. What stealing without the family doth the eighth Commandment forbid?

A. The eighth Commandment doth forbid without the family all theft, both publick and private.

Q. 8. Which is the publick theft which the eighth Commandment doth forbid?

A. The

A. The publick theft which the eighth Commandment doth forbid, is, 1. Sacriledge, which is, when any do either violently or fraudulent-ly take away, or alienate any thing that hath been dedicated to Sacred uses, or when Sacred persons without just cause are taken off from their Employments. Rom. 2. 22. *Thou that abhorrest Idols, dost thou commit sacriledge?* Prov. 10. 25 *It is a snare to a man to devour that which is holy.* Mal. 3. 8. 9. *Will a man rob God! Yet ye have robbed me: But you say, Wherein have we robbed thee? In Tithes and Offerings Ye are cursed with a curse, for ye have robbed me, even this whole Nation* 2. Robbing publick Treasuries, or any way wronging and defrauding the Common-wealth, by taking away its just Liberties and Priviledges, or by doing a publick detriment for private advantage sake, amongst which publick Robberies may be numbered, Inclosures, Ingrossings, ForeSTALLINGS, Monopolies, and the like.

Q 9. What is the private theft which the eighth Commandment doth forbid without the Family?

A. The private theft which the eighth Commandment doth forbid without the family, is, 1. Man stealing, or woman-stealing, or stealing of Children, that they may be sent or sold for slaves. 1 Tim. 1. 9. 10 *The Law is not made for the righteous man, but for the lawless and disobedient: For murderers, for man-slayers, for whoremongers, for men-stealers, for liars, for perjured persons.* Exo. 21. 16 *He that stealeth a man and selleth him, shall surely be put to death.* 2. Robbery either by Land or Sea, either of Money, Carrel, or any goods. Judges 8. 25. *And the men of Shechem set liers in wait in the*

the top of the mountains, and they robbed all that came along that way by them. John 18. 40. Now Barrabas was a robber. Job 5. 5. The robber swalloweth up their substance.

Q 10. What further is inclusively forbidden in the eight Commandment?

A. There is further inclusively forbidden in the eight Commandment: 1. All partaking with Thieves in receiving stolen goods, or otherwise, Pro. 1. 14. Cast in thy Lot amongst us, let us all have one purse. Pro. 29, 24. Whoso is a partner with a thief, hateth his own Soul. Psal. 50. 18. When thou sawest a thief, then thou consentedst with him. 2. Detaining that which is strayed or lost, Deu. 22. 13. Thou shalt not see thy Brothers Oxe or Sheep go astray, and hide thyself from them; thou shalt in any case bring them again to thy Brother: In like manner shalt thou do with his raiment, and with all lost thing of thy Brothers which thou hast found. 3. Falshood and unfaithfulness in our promises, and in regard of any thing committed to our trust. Joh. 12. 16. This he said, not that he cared for the poor; but because he was a Thief, and had the bag, and bare what was put therein. 4. Rigorous requiring what is owed to us, without compassion or forbearance. Mat. 18. 28, 29, 30. But the same servant went out and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. 5. Cruel keeping the pledge when it is the means

means of our Neighbors living. Exod. 22. 26. 27. If thou at all take thy neighbours raiment to pledge, thou shalt deliver it unto him by that the Sun goeth down. For that is his covering only, it is his raiment for his Skin, wherein he shall sleep; and it shall come to pass when he cryeth unto me, that I will hear, for I am gracious. 6. All withholding that which is due, especially the wages and hire of Servants and Labourers, Psal. 37, 21. The wicked borroweth, and payeth not again. Lev. 19. 13 The wages of him that is hired, shall not abide with thee all night until the morning. 7. Removing ancient Landmarks, or any other wayes seeking to defraud others of the just title which they have to their estates. Proverbs 12. 28. Remove not the ancient Landmark, which thy Fathers have set. 8. Extortion and all Oppression, especially of the poor and afflicted, Prov. 22. 22, 23. Rob not the poor because he is poor, neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of them that spoileth them. Amos 8. 4, 5, 6, 7. Hear this, O ye, that swallow up the needy, even to make the poor of the Land to fall; falsifying the ballances by deceit to buy the poor for silver, & the needy for a pair of shoes, and sell the refuse of the Wheat. The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. 9. Usury, and taking increase uncerly for Loan. Exod. 22. 25. If thou lend Money to any of my people that is poor by thee, thou shalt not be unto him as an Usurer, neither shalt thou lay upon him Usury. Ezek. 18. 8. He that hath not given forth upon Usury, neither hath taken any increase.

Q. 11. Why should we forbear all manner of theft, and endeavours to enrich our selves by wronging of others?

A. We ought to forbear all manner of theft and endeavours to enrich our selves by wronging of others, because it is the express prohibition of God written in the word, and most agreeable to the Law of nature written upon the heart; as also, because that riches gotten by theft and wrong, are accompanied with Gods curse; and, if not here, be sure Gods vengeance will overtake such persons as are guilty of theft and unrighteousness in the other world. Zech. 5. 3, 4. This is the curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off on this side: And it shall enter into the house of the thief, and shall consume it with the timber thereof, and the stones thereof. Jer. 17. 11. As the Partridge sitteth on eggs, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Jam. 5. 1. Go to now ye rich men, weep and howl for your miseries that shall come upon you: ye have heaped treasure together for the last days.

Q. 12. How may we be kept from the sins forbidden in this eighth Commandment?

A. We may be kept from the sins forbidden in this eighth Commandment, by mortified affections to the world through death and Spirit; by raised affections to the things above; by a love of Justice, by Prayer; by faith in Gods promises and special providence, in making a useful provision without this sin for his

76. Quest. *What is the ninth Commandment?*

Ans. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour*

77. Quest. *What is required in the ninth Commandment?*

Ans. The ninth Commandment requireth the maintaining, and promoting of truth between man and man, and of our own and our neighbours good name; especially in witness bearing.

Q. 1. *Wherein doth this ninth Commandment differ from the sixth, seventh, and eighth Commandments?*

A. 1. This ninth Commandment doth differ from the sixth, seventh, and eighth Commandments, in that the sixth Commandment doth respect our own and our neighbours life: the seventh Commandment doth respect our own and our neighbours chastity; the eighth Commandment doth respect our own and our neighbours wealth and outward estate; but this ninth Commandment doth respect our own and our neighbours good name.

Q. 2. *What is more generally required in the ninth Commandment?*

A. The ninth Commandment doth more generally require the maintaining and promoting truth between man and man:

Q. 3. *How ought we to maintain and promote truth between man and man?*

A. We ought to maintain and promote truth between man and man, by speaking the very truth to, and of one another, and that from the heart. Zech. 8. 15. *These are the things that ye shall do; Speak ye every man the truth*

to his neighbour, execute the judgement of truth and
 peace in your gates. Eph. 4. 25. Wherefore put
 away lying, (speak every man truth with his neighbour:
 for we are members one of another. Phil.
 1, 2. Lord, who shall abide in thy tabernacle?
 shall dwell in thy holy hill? he that walketh uprightly,
 and worketh righteousness, and (speaketh the truth)
 in his heart.

Q. 4. What doth the ninth Commandment
 particularly require, in reference unto our own
 others good name?

A. The ninth Commandment doth more
 particularly require in reference unto our own
 others good name, the maintaining and promoting
 thereof, especially in witness-bearing.

Q. 5. How ought we to maintain and promote
 our own good name?

A. We ought to maintain and promote
 our own good name, by deserving it, and defending it.

Q. 6. How may we deserve a good name?

A. Although we can deserve nothing in the
 sight of God, yet we may deserve a good name
 in the sight of men by being good, and by doing
 good.

Q. 7. What is that which we may be and do, that
 we may deserve a good name amongst men?

A. That we may deserve a good name amongst
 men, we must be holy and humble, and harmless,
 and wise, and loving, and patient, and meek, and
 just, and righteous, and sober, chaste, and true, and
 honest, and every way gracious, and virtuous.
 As our inward dispositions, and affections, and
 conversations also and actions, must be correspond-
 ent, doing alwayes those things which be praiseworthy.

worthy, and of good report. 1 Pet. 3. 15, 16. Sanctify the Lord God in your hearts: Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Phil. 2. 15. That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Eccles. 8. 1. A mans wisdom maketh his face to shine. Col. 3. 12. Put on therefore (as the elect of God, holy and beloved) bowels and mercies, kindness, humbleness of mind, meekness, long suffering. Philip. 4. 8, 9. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on those things. Those things which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you.

Q. 8. How may we defend our good name?

A. We may defend our good name, 1. By clearing our selves from the false aspersions, and vindicating our innocency against the false accusations of our adversaries. Acts 24. 10, 11, 12, 13. I do the more cheerfully answer for my self: That thou mayst understand, that there are yet twelve dayes since I went up to Jerusalem; And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the Synagogues, nor in the City: neither can they prove anything whereby they now accuse me. 2. By speaking sometimes in commendation of our selves, when there is need

need only, and that very sparingly, modestly, & willingly, always abasing our selves giving God all the glory for any thing in ourselves which is praise-worthy. 2 Cor. 12. 11. I become ~~a~~ a fool in glorying, ye have compelled me. For I ought to have been commended of you: in nothing am I behind the very chiefest; though I be nothing. 1 Cor. 15. 10. By the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Q 9. Who ought especially to maintain and promote their good name?

A. All ought to maintain and promote their good name, especially all believers & professors of religion; chiefly Magistrates and such others whom a publick trust is committed, and Masters unto whom is committed the charge of Souls. Tit. 2. 7, 8, 9. 10. In all things shewing thyself a pattern of good works: that by the contrary part, may be ashamed, having nothing to say of you. Exhort Servants to be obedient unto their own Masters, that they may adorn the Doctrine of God and our Saviour in all things.

Q 10. Why ought all to maintain and promote their own good name?

A. All ought to maintain and promote their good name. 1. Because it is for the glory of God, which is the duty of all principally to aim at, and to defile their own honour in subordination hereunto. Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. 1 Pet. 12. Having your conversation

conversation honest amongst the Gentiles: that where as they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation. 2. Because a good name is precious, and rendereth men the more useful one to another, causing mutual love unto, and confidence in one another, whereby their mutual concerns and advantages both civil and spiritual are exceedingly promoted. Eccl. 7. 1. A good name is better then precious ointment. Prov. 22. 1. A good name is rather to be chosen then great riches, and loving favour rather then silver and gold.

Q. 11. What doth the ninth Commandment require of us in reference unto the good name of our Neighbour?

A. The ninth Commandment requireth of us in reference unto the good name of our Neighbour, the maintaining and promoting thereof as our own, and that both in regard of our selves, and in regard of others.

Q. 12. How ought we to maintain and promote our Neighbours good name in regard of our selves?

A. We ought to maintain and promote our Neighbours good name in regard of our selves,
 1. By looking unto, and having a due esteem of the worth and the good things which are in them, Philip. 2. 4. Look not every man on his own things, but every man also on the things of others. 1 Thes. 5. 13 Esteem them very highly in love for their works sake. 2. By liking and loving, and desiring, and giving thanks to God for their good name and fame, Rom. 1. 8. I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 3. By a ready receiving a good report

report concerning them, and rejoycing in. 3 Joh. 3. v. *I rejoyced greatly when the thren came and testified of the Truth that thee, even as thou walkest in the truth.* 1 Cor. 13. 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.* 4. By deafning the ear against discouraging tale bearers, back-biters, flatterers who speak evil of their neighbours, Psal. 15. 3. *That taketh not up a reproach against his neighbour.* Prov. 25. 23. *The north wind driveth away rain: so doth an angry countenance drive away a blessing.* 5. By grieving at their faults which expose them unto disgrace, with desire and endeavours to promote their Amendment and the recovery of their reputation. 2 Cor. 13. 4. *For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be grieved, but that ye might know the truth which I have more abundantly for you.*

Q. 13. *How ought we to maintain and promote our neighbours good name in reference to others.*

A. We ought to maintain and promote our neighbours good name in reference unto others, 1. By giving that honour unto them which is their due, speaking well of them behind their backs, freely acknowledging their gifts and graces, and good things, and promoting them in honour before our selves. 1 Thess. 5. 12. *Honour all men. Love the brotherhood.* 1 Pet. 2. 17. *Honour the King.* 3 Joh. 12. *Demetrius hath a good report of all men, and of the truth himself: yea and we also bear record, and know that our record is true.* 1 Cor. 1. 4, 5, 7. *I thank my God always on your behalf, for the grace*

good which is given you by Jesus Christ. That in
 every thing ye are enriched by him. in all utterance,
 and in all knowledge : So that ye come behind in no
 gift, waiting for the coming of our Lord Jesus Christ,
 Rom. 12. 10. Be kindly affectioned one to another:
 with brotherly love, in honour preferring one another.
 Phil. 2. 3. Let nothing be done through strife or vain
 glory, but in lowliness of mind let each esteem other
 better then themselves. 2. By defending their re-
 putation and good name, in endeavours to prevent
 or stop any evil or false report concerning them,
 and to vindicate them so far as we can : especially
 when we are called before a Magistrate to bear
 witness of their innocency, so far as it is con-
 sistent with truth. 1 Sam. 22. 14. Then Abimelech
 answered the King and said, And who is so faith-
 ful among all thy servants, as David, which is the
 Kings son in law, and goeth at thy bidding, and is
 honourable in thine House? 3. By concealing their
 faults and infirmities (where we may) with
 unwillingness to expose them unto disgrace ; and
 in the Spirit of meekness endeavouring to re-
 store them when they are overtaken and fallen
 into sin. 1 Pet. 4. 8. Charity shall cover the mul-
 titude of sins. Mat. 18. 16. Joseph being a just man,
 and not willing to make her a publick example,
 was minded to put her away privily. Gal. 6. 1.
 Brethren, if a man be overtaken in a fault, ye
 which are spiritual, restore such an one in the spirit
 of meekness, considering thy self, lest thou also be
 tempted. 4. By reprovving them before others
 only where there is need, and that with a respect
 unto their condition, and remembrance of what
 is praise worthy in them. Matth. 18. 15, 16.

If

If thy brother shall trespass against thee, go and shew him his fault between thee and him alone : But he will not hear thee, then take with thee one or two more, &c. Rev. 2. 2, 4. I know thy works, thy labour, and thy patience, &c. Nevertheless I have somewhat against thee, &c.

78. Quest. What is forbidden in the ninth Commandment?

Ans. The ninth Commandment biddeth whatsoever is prejudicial to truth or injurious to our own or our Neighbour's good name.

Q. 1. What is more generally forbidden in the ninth Commandment?

A. In this ninth Commandment is more generally forbidden two things, 1. Whatsoever is prejudicial to truth. 2. Whatsoever is injurious to our own or our Neighbours good name.

Q. 2. What is forbidden in this ninth Commandment as prejudicial unto truth?

A. The ninth Commandment forbiddeth all that is prejudicial to truth, all falshood and lying whatsoever, whether it be lies to make mischief, or false accusations of others; or lies to make a man as falsifying of our word, over-reaching our neighbour for advantage to our selves: or lies to make wonder, as in the inventing of strange false newes; or lies to make sport, as in jests; or lies to make excuse, as in all lies for the covering of our own or others faults, Col. 3. 1. Lie not one to another, seeing that ye have heard the old man with his deeds. Rev. 21. 8. All that shall have their parts in the lake which burneth with fire and brimstone.

Q. 31 *What doth the ninth Commandment forbid injurious unto our own good name ?*

A. The ninth Commandment forbiddeth as injurious unto our own good name, 1. The doing any thing which is justly of evil report, and may prejudice our reputation among men, such as committing adultery, theft, fraud, and any kind of baseness and wickedness, which is not only dishonourable unto God, but dishonourable unto our selves, Prov. 6. 32, 33 *Whoso committeth adultery with a woman, taketh understanding, A wound and dishonour shall beget, and his reproach shall not be wiped away.* 1 Sam. 2. 24. 30. *Nay, my sons, for it is no good report that I bear, Now the Lord saith, Be it far from me, for them that honour me, he will honour, and they that despise me, shall be light- esteemed.* 2. All boasting and vain glory, and that whether we boast of a false gift, or those gifts which we really have, whereby we really debase, and render our selves contemptible in the eyes of God, and of the more judicious Christians, 1 Cor. 13. 4, 5. *Charity vaunteth not it self, is not puffed up, becometh not it self unseemly.* Prov. 25. 14. *Who boasteth himself of a false gift, is like clouds and wind without rain.* Matth. 23. 12. *Whosoever shall exalt himself shall be abased: and he that shall humble himself, shall be exalted.* 3. Bearing false witness against our selves, in accusing our selves of that wherein we are not guilty, and by denying the gifts and graces which God hath given us, endeavouring to lessen our esteem, that hereby we might be numbred amongst those from whom we are through grace redeemed. Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility,* 4. Unnecessary and imprudent discovery

covery of our real infirmities, unto the scorn
the wicked and ungodly.

*Q. 4. What doth the ninth Commandment forbid
as injurious unto the good name of our Neighbour?*

*A. The ninth Commandment doth forbid,
injurious unto the good name of our Neighbour
1. Perjury or false-swearing, and false accusation
or any wayes bearing false-witness our selves,
suborning others to bear false-witness against
Neighbour. Zech. 8. 17. Let none of you imagine
evil in your hearts against your Neighbour, and
no false Oath: for all these are things that I
saith the Lord. 2 Tim. 3. 1, 2, 3. This know
that in the last dayes perilous times shall come. In
men shall be lovers of their own selves, covetous, bo-
sters, proud, blasphemers, disobedient to Parents,
thankful, unholy: Without natural affection, truth-
breakers, false accusers, incontinent, fierce, despisers
of those that are good. Psal. 35. 11. False witness
did rise up, they laid to my charge things that I
not. Prov. 19. 5. A false witness shall not be im-
punished, and he that speaketh lies shall not escape. Eccl.
6. 12, 13. And they brought him to the counsel, and
set up false witnesses, which said, This man ceaseth
not to speak blasphemous words, &c. 2. Judging
evil speaking, and rash censuring of our neigh-
bours for doubtful or smaller matters, especially
when we are guilty of the same, or of greater faults
our selves. Act. 24. And they said, no doubt this
man is a murderer, whom though he hath escaped
the Sea, yet vengeance suffereth not to live. Mat. 7.
1, 3. Judge not, that ye be not judged: And
why beholdest thou the mote that is in thy
Brothers eye, but considerest not the beam that is*

thyne own eye. Rom. 2. 1. Therefore thou art in-
 reasonable, O man, whosoever thou art that judgest :
 wherein thou judgest another, thou condemnest
 thyself : for thou that judgest, doest the same things.
 Jam. 4. 11. Speak not evil one of another, Brethren.
 He that speaketh evil of his Brother. and judgeth his
 Brother, (speaketh evil of the Law, and judgeth the
 Law : but if thou judge the Law, thou art not a
 servant of the Law, but a judge. 3. Scoffing, derid-
 ing, reviling and reproachful speeches unto the
 face of our Neighbours, and all backbiting of
 them which may wound or detract from their
 reputation. Psal. 50. 19, 20 Thou givest
 thy mouth to evil, thy tongue frameth deceit ; Thou
 hast and speakest against thy Brother, and slander-
 est thyne own Mothers son. Psal. 15. 1, 3. Who shall
 dwell in thy Holy Hill ? He that back-biteth not with
 his tongue. nor doth evil to his Neighbour. Lev.
 19. 16. Thou shalt not go up and down as a Tale-
 bearer among thy People. 1 Tim. 5. 13. And with-
 out they learn to be idle wandring about from house
 to House : and not only idle, but tilters also, speak-
 ing things which they ought not. 2 Cor. 12. 20.
 Let there be debates, envyings, back bitings, whi-
 perings, swellings, tumults. 4. Raising or taking
 up evil reports against our Neighbours without
 good proof, Exod. 23. 1. Thou shalt not raise a
 false report. Psal. 15. 4. Nor take up a reproach
 against his Neighbour. Prov. 29. 11. If a Ruler
 hearken to lyes, all his servants are wicked.

79 Quest. What is the tenth Commandment ?

Ans. The tenth Commandment is,
 Thou shalt not covet thy Neighbours House,
 Thou shalt not covet thy Neighbours Wife,
 nor

nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is by Neighbours.

80. Quest. What is required in the Commandment?

Ans. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of Spirit, toward our Neighbour, and all that is his.

Q. 1. What doth the tenth Commandment require in reference to our selves?

A. The tenth Commandment doth require reference to our selves, full contentment with our own condition, Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have.

Q. 2. Wherein doth contentment with our condition consist?

A. Contentment with our own Condition doth consist in free acquiescence and complacency with Gods dispose of us, whereby we like our present condition, as best and most fit for us.

Q. 3. How may we attain contentment in our prosperous condition. and when we abound in wealth and the good things in this life?

A. We may attain contentment in a prosperous condition, and when we abound in wealth and the good things of this life, 1. By not setting our hearts too much upon, or expecting too much of any of these things, Psal. 62. 10. If riches increase, let not your hearts upon them, Luk. 12. 15. Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which

2. By placing our chief happiness in
 God and things above, and chiefly seeking to en-
 joy God in the good things which we have, Psal.
 65, 6. *The Lord is the portion of mine Inheritance,*
and of my Cup, thou maintainest my lot: The lines
are fallen unto me in pleasant places, I have a good
Heritage. 3. By readinesse to distribute to the
 necessities of others which is accompanied with
 Gods love and blessing, who giveth the greatest
 comfort in these things unto such, 2 Cor. 9. 7, 8.
God loveth a cheerful giver: And God is able to
make all grace abound towards you, that ye always
having all sufficiency in all things, may abound unto
every good work. 4. By Prayer and seeking to
 God through Christ for this grace of content-
 ment, without which the more we have in the
 world, the more our desires after increase will
 be enlarged, and the less we shall be satisfied.

Q. 4. How may we attain contentment in a low
 necessitous and afflicted condition?

A. We may attain contentment in a low neces-
 sitous and afflicted condition: 1. By attaining
 true Godliness, unto which alone true content-
 ment is annexed. 1 Tim. 6. 6. *Godliness with*
contentment is great gain. 2. By being fully per-
 suaded of, and seriously and understandingly
 seeing the wise and good hand of Gods Provi-
 dence in his dispose of us, and bringing any af-
 fliction upon us. Job 1. 12. *The Lord gave, and*
the Lord hath taken away, blessed be the Name of the
Lord, Psal. 39. 9 *I was dumb, I opened not my*
mouth, because thou didst it. Psal. 119. 75. *I know*
the Lord, that thy Judgements are right, and that
thou in faithfulness hast afflicted me, 3. By getting
 interest and trusting in Gods promise, to cause
 all

all things, even the worst things that can befall us, to work together for our good, Rom. 8. *And we know that all things work together for good to them that love God, to them who are called according to his purpose.* 4. By humility and a low sense of our undeservings, and ill deserving Gods hands for our sins, Gen. 32. 10. *I am not worthy of the least of all thy mercies, and of thy loving kindness which thou hast shewed unto thy servant.* Dan. 9. *O Lord to us belongeth confusion of face, because we have sinned against thee.* 5. By looking not at our better nor our selves, who have been lower in the World, and more afflicted than we have been; our Saviour had not where to lay his head, and of whom the world was not worthy, had no certain dwelling place in the World, and many of them destitute, afflicted and tormented. 6. By labouring so much the more to abound in spiritual riches, the less we have of Temporal, and we have no earthly Inheritance, to secure our right unto, and living by Faith upon our Heavenly Inheritance, hereby the poorest sometimes become the richest, and those that have most outward trouble, have most inward joy. Jam. 1. *Hath not God chosen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him?* 1 Thess 1. 6. *They received the Word in much affliction, with joy of the Holy Ghost.* 7. By considering how we brought nothing into the World, and that we can carry nothing with us out of it, Job 1. 21. *Naked came I out of my Mothers womb, and naked shall I return thither.* 1 Tim. 6 7. 8. *For we brought nothing into this World, and it is certain we cannot carry anything out; and having Food and Raiment, let us be content.*

berewith content. 8. By going to Christ to teach us the lesson of universal contentment, and fetching strength from him to exercise this grace in every condition, Phil. 4. 11, 12, 13. Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content: I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need: I can do all things through Christ which strengtheneth me.

Q. 5. What doth the tenth Commandment require in reference unto our neighbour?

A. The tenth Commandment doth require reference unto our neighbour, a right and charitable frame of spirit towards him, and all that is his.

Q. 6. Wherein doth this right and charitable frame of spirit towards our neighbour, and all that is his, consist?

A. This right and charitable frame of spirit towards our neighbour, and all that is his, doth consist, 1. In our affections of love, desire and delight towards and in our neighbour, and his welfare; together with grief and sorrow with and for our neighbours evil and sufferings, Rom. 12. 10, 15 Be kindly affectioned one to another with brotherly love: Rejoyce with them that rejoyce, and weep with them that weep. Heb. 13. 3. Remember those that are in bonds as bound with them, and them which suffer adversity, as being ourselves also in the body. 2. In a ready disposition and habitual inclination unto these affections towards our neighbour.

Q. 7. How may we attain such affections and dispositions towards our neighbour?

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A. We

A. We may attain such affections and dispositions towards our neighbour, 1. By getting the Law of God written upon our hearts, when by we are wrought unto a love of the Law, and to an inclination to do it, Heb. 8. 10. *I will put my Laws into their minds, and write them in their hearts.* 2. By getting our affections chiefly set upon God, which will incline us to any right affections one towards another, 1st. 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* 3. By faith in Jesus Christ, which worketh the heart both to a true love to God, and one towards another, Gal. 5. 6. *But faith which worketh by love.* 4. By looking unto, and following the example of Jesus Christ, Eph. 5. 2. *And walk in love, as Christ also hath loved us, and given himself for us.*

81. Quest. What is forbidden in the tenth Commandment?

Ans. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our Neighbour, and all inordinate Motions and Affections to any thing that is his.

Q. 1. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, 1. All discontentment with our own estate. 2. All envying the good of our Neighbour. 3. All inordinate motions and affections towards any thing that is his.

Q. 2. Wherein doth discontentment with our own estate shew it self?

A. Discontentment with our estate doth shew it self, in our not liking, or not being well pleased with our own present condition, in our murmuring and repining; in our vexing & fretting; in our quarrelling and complaining of our condition, and taking no rest nor quiet therein, 1 Kings 21. 3, 4. And Naboth said unto Ahab, The Lord forbid that I should give the inheritance of my Father unto thee. And Ahab came into his house heavy and displeased, and he laid him down upon his bed, and turned away his face, and would eat no bread. Eccl. 5. 11, 13. And Heman told them of the glory of his riches, and the multitude of his Children, and all the things wherein the King had promoted him; yet all this avail-eth me nothing, so long as I see Myrdcai the Jew sitting at the Kings Gate, 1 Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.

Q. 3 Whence doth discontentment with our own estate arise?

A. Discontentment with our own estate doth arise, 1. From our not believing, or not trusting the providence of God, who orders every particular circumstance of our estate, and condition, and hath promised to order it for the best, Mat. 10. 29, 30, 31. Are not two Sparrows sold for a farthing? and one of them shall not fall in the ground without your Father; But the very hairs of your head are all numbered: Fear ye not therefore, ye are of more value than many Sparrows. 2. From pride and overvaluing of our selves, as if we had some desert of our own, and such high thoughts, as if it were that such worthy persons as we are, should be

in a better condition then that wherein God hath placed us. 3. For a carnal heart, filled with inordinate selflove, which if Gods providence doth not gratifie with full provision for the flesh, it doth vex and grieve, and is disquieted. *A.* From inordinate affections, and expectations of and from these outward things, which causeth inordinate grief and trouble in the lose of these things, and great discontent in the disappointment of what we expected of them, and from them.

Q. 4. How may we be cured of discontentment with our own estate?

A. We may be cured of discontentment with our own estate, by mourning for it, and application of our selves unto the Lord Jesus Christ for pardon, and healing: and by the diligent use of the means before directed, for the attainment of the grace of true contentment.

Q. 5. What is the second sin forbidden in the tenth Commandment?

A. The second sin forbidden in the tenth Commandment is envy. Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

Q. 6. What is Envy?

A. Envy is a grief at anothers good, when the parts & gifts of the mind, or strength and beauty of body, or the wealth and outward prosperity, or the esteem and honour, or any good thing which another hath more than our selves, is a grief and trouble unto us. Psal. 112. 9, 10. *His horn shall be exalted with honour: the wicked shall see it and be grieved; he shall gnash with his teeth, and melt away.* Nehem. 2. 10. *When Sanballat and Tobiah heard it; it grieved*

them exceedingly, that there was come a man to seek the welfare of the Children of Israel.

Q. 7. Why ought we to forbear envying one another?

A: We ought to forbear envying one another, 1. Because this sin is very offensive unto God, reflecting great dishonour upon his goodness, Mat. 20. 15. *Is thine eye evil, because I am good?* 2: Because this sin is promoted by, and makes us like the devil that envious Spirit, John 8. 44. *Ye are of your Father the devil, and the lusts of your Father you will do.* 3. Because this sin of envy is heart murder, and the spring of much strife and contention, and of much evil and mischief, which we shall be ready to do unto those whom we envy, James 2. 16. *Where envy and strife is, there is confusion and every evil work.* 4. Because this sin of envy is very injurious unto our selves; 1. To our bodies it causeth a wasting and decay, and is the foundation of the many distempers and diseases, where it doth prevail, Prov. 14. 30. *Envy is the rottenness of the bones.* 2. To our souls, it puts our souls out of frame, and unfits us for the duties of Gods Worship. 1 Pet. 2. 1, 2. *Wherefore laying aside all malice & all guile, and hypocrisie, and envies and evil-speakings, as new born Babies, desire the sincere milk of the Word, that ye may grow thereby* 3 To both body and soul, being such a sin, as without repentance and the mortification of it, will destroy both body and soul in Hell.

Q. 8. How may we be delivered from this sin of envy?

A. We may be delivered from this sin of envy,

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1. By

1. By conviction of its evil, and hearty grief for it. 2. By application of the blood of Christ through Faith, for the cleansing our hearts from it, 1 Joh. 1. 7. *The blood of Christ cleanseth from all sin.* 3. By cordial love and charity towards our Neighbour, 1 Cor. 13. 4. *Charity suffereth long and is kind, charity envieth not.* By the indwelling of the Spirit, through whom alone this sin can be mortified and subdued, Rom. 8. 13. *If ye through the Spirit mortifie the deeds of the body, ye shall live.*

Q. 9. *What is the third sin, which the Tenth Commandment doth forbid?*

A. The third sin which the tenth Commandment doth forbid, is all inordinate motions and affections towards any thing that is our Neighbours, Col. 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.*

Q. 10. *What special inordinate motion and affection is forbidden in this Commandment?*

A. The special inordinate motion and affection, which is forbidden in this Commandment, is coveting that which is our Neighbours, either his House, or Wife, or manservant, or Maid-servant, or Ox, or Ass, or any thing that is his.

Q. 11. *Why ought we not to covet any thing which is our Neighbours?*

A. We ought not to covet any thing which is our Neighbours, 1. Because God hath directly forbidden it, 2. Because it is both uncharitableness and injustice towards our Neighbour, to covet any thing that is his, 3. Because

we lose the comfort of that which is our own by coveting, and inordinately desiring that which is anothers.

Q. 12. Doth this tenth Commandment forbid only the actual coveting that which is anothers?

A. The tenth Commandment doth not only forbid the actual coveting that which is anothers, but also all habitual inclinations hereunto, and all those inordinate motions of the Spirit this way, which do precede the consent of the will which is part of original sin, with which humane nature is universally polluted and depraved.

82. Quest. Is any man able to keep the Commandments of God?

Ans. No meer man since the fall is able in this life perfectly to keep the Commandments of God; but daily doth break them in thought, word and deed.

Q. 1. What is it perfectly to keep the Commandments of God?

A. To keep perfectly the Commandments of God, is to keep all the Commandments of God and at all times, without the least breach of them, in regard of disposition, inclination, thought, affection, word or conversation.

Q. 2. Was ever any man able perfectly to keep the Commandments of God?

A. Before the fall, the first man Adam was able perfectly to keep Gods Commandment, he having power given unto him in the first Creation, to fulfil the condition of the first Covenant of works, which required perfect obedience, but since the fall, no meer man is able to do this.

Q. 3. Was not the Lord Jesus Christ able perfectly to keep the Commandments of God?

A. The Lord Jesus Christ was both able, and also did perfectly keep the Commandments of God, but he was not a meer man, being both God and Man in one person, Heb. 4. 15. He was in all points tempted like as we are, yet without sin. Rom. 5. 9. Whose are the Fathers, and of whom as concerning the flesh, Christ came, who is ever all God blessed for ever:

Q. 4. Shall ever any meer man be able perfectly to keep Gods Commandments?

A. The Saints who are meer men, though not in this life, yet hereafter, in Heaven they shall be made perfect themselves, and be enabled perfectly to obey God in whatsoever it is that he shall require of them, Heb. 12. 22, 23. We are come to mount Sion, to the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, and to the Spirits of just men made perfect.

Q. 5. Do not the Saints on earth keep the Commandments of God?

A. The Saints on earth do keep the Commandments of God sincerely, but not perfectly, 2 Cor. 1. 12. For our rejoicing is this, the testimony of our conscience, that in godly sincerity we have had our conversation in this world. Psalm 130. 3. If thou Lord shouldst mark iniquities, Lord who shall stand?

Q. 6. Do no Saints attain perfection here in this life?

A. 1. All Saints ought to endeavour after per:

perfection, and that they may attain higher and higher degrees thereof: Mat. 5. 48. *Be ye therefore perfect, as your Father which is in Heaven is perfect.* 2. No Saints on earth ever did attain absolute perfection, so as to obey God in all things, at all times, without any sin.

Q 7. *How do ye prove that no Saints ever did attain perfection in this life?*

A. That no Saints did ever attain perfection in this life, may be proved, 1. Because the best of Saints in this life are renewed but in part, and have remainders of flesh and corruption, which doth rebel and war against the Spirit and renewed part in them, Gal. 5. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.* 2. Because the Scripture telleth us expressly, that none are without sin, and that such are deceivers of themselves, and make God a liar, that affirm the contrary, Eccl. 7. 20. *For there is not a just man upon the earth that doth good and sinneth not.* 1 Kings 8. 46 *For there is no man that sinneth not.* Jam. 3. 2. *For in many things we offend all.* 1 Joh. 1. 8, 10. *If we say we have no sin we deceive our selves, and the truth is not in us. If we say we have not sinned, we make him a liar, and his word is not in us.* 3. Because the Scripture hath recorded the sins of the most holy that ever lived. *Abrahams dissimulation concerning his wife, Gen. 20. 2. And Abraham said of Sarab his wife she is my sister. The lie dissimulation of Isaac, Ge. 25. 7 And he said she is my sister,*

for he feared to say she is my wife. Jacobs Lye to his Father, Gen. 27. 24. And he said, art thou my very Sou Esau? and he said, I am. Joseph swearing by the life of Pharaoh, Gen. 42. 15 By the life of Pharaoh ye shall not go hence, except your youngest Brother come hither. Moses unadvised speech, Psalm 106. 35. They Provoked the Spirit, so that he spake unadvisedly with his lips. The Scripture recordeth Noah's drunkenness, Lot's incest, David's murder and adultery, Job's and Jeremiab's impatience and cursing their birth-day, Peter's denial of his Master with oaths and curses, and his dissimulation afterwards before the Jews; Paul and Barabas's contention. And if such persons as these who were filled with the Holy Ghost, and had as great a measure of grace as any which we read of, either in the Scripture or any History, were not perfect without sin, we may safely conclude, that no Saints in this life have ever attained unto absolute perfection.

Q. 8. Doth not the Scripture tell us. 1 Joh. 3. 8. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God: And if the Saints are without sin in their life, are they not perfect?

A. First, If the sense of this place should be, that such as are born of God do not commit sin at all, then no regenerate persons which are born of God, would ever be found committing of sin; but the Scripture doth record the sins of many regenerate persons, as hath been shown; and experience doth evidence the same, that such as are born of God commit sin, and therefore that cannot be the meaning of

of the place, that such as are born of God do not commit sin at all. Secondly, Such as are born of God do not commit; That is, 1. They do not commit sin with the full consent of their will, which is in part renewed, and which so far as it is renewed, doth oppose sin, though sometimes it may be overpowered by the strength and violence of temptation. 2. They do not live in a course of sin as the unregenerate do. 3. They do not commit sin unto death, as 1 John 5. 17, 18. All unrighteousness is sin, and there is a sin unto death; we know that whosoever is born of God sinneth not, that is, not unto death.

Q. 9. Doth not God himself testify concerning Job, that he was a perfect man? Job. 1. 8. Hast thou considered my servant Job, that there is none like him upon the earth, a perfect man? Doth not Hezekiah also plead his perfection with the Lord when he was sick? 2 King 20. 3. Remember now that I have walked before thee with a perfect heart. And doth not Paul also assert himself and other Christians to be perfect? Phil. 3. 15. Let us therefore as many as be perfect be thus minded; and how then is perfection unattainable by the Saints in this life?

A. 1. This perfection which is ascribed unto the Saints in the Scripture, is not to be understood of absolute perfection and freedom from all sin, for the reasons already given, which prove the contrary; but it is to be understood of sincerity, which is Evangelical perfection, or at the farthest of comparative perfection, not an absolute perfection. 2. Thus we are to understand the perfection which God testifieth of Job, Hast thou considered my servant Job,

Job, that there is none like him in the Earth, a perfect man; that is so perfect as he is, a perfect and upright man; his perfection did consist in his uprightness and sincerity; and that Job was not absolutely perfect, doth appear from his sin a little after, in his cursing his Birth-day, Job. 3. 3. Let the day perish wherein I was born, and after he is charged with sin, Job, 34. 37. He multiplieth his words against God. 3. So also Hezekiah's perfection which he pleadeth, was no more than his sincerity, Remember I have walked before thee in truth, and with a perfect heart, and the Scripture doth note his sin a little after, which is a clear evidence that he was not absolutely perfect, 2 Chron. 32. 35. But Hezekiah repented not again according to the benefits done unto him, for his heart was lifted up, therefore wrath was upon him, and upon Judah and Jerusalem. 4. In the same place where the Apostle Paul doth assert himself and other Christians to be perfect, he doth acknowledge that he was not perfect; Phil. 3. 12, 13. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I also am apprehended of Jesus Christ. Brethren, I count not my self to have apprehended, &c. Therefore the perfection which he had attained, which he speaketh of, verse 15. is to be understood of Evangelical perfection; the perfection which he had not attained is to be understood of absolute perfection. It is evident therefore that no Saints do attain absolute perfection in this life, and such as do pretend unto it, it is through their ignorance of themselves and of God, and the extent of Gods Law.

Q. 10. Do all the Children of men and the Saints themselves break the Commandments of God in this life?

A. The Saints themselves, and much more such as are no Saints, do daily break the Commandments of God in thought word, and deed, Gen. 8. 21. *The imagination of mans heart is evil from his youth.* Jam. 3. 8. *The tongue can no man tame, it is an unruly evil full of deadly poison,* John 3. 19. *Men loved darkness rather than light, because their deeds were evil.*

Q. 11. Are all thoughts of sin breaches of Gods Commandments, when they are without evil words or actions?

A. All thoughts of sin are breaches of Gods Commandments without evil words and actions, when they are accompanied with evil inclinations, desires and affections, Mat. 5. 28. *Whoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart,* Mat. 15. 16. *Out of the heart proceedeth evil thoughts, Murders, Adulteries, Fornication, Thefts, false Witness, Blasphemies.*

Q. 12. May not the Saints in this life be kept from sinful thoughts, words, and actions?

A. 1. The Saints in this life cannot be wholly free from all sinful thoughts, words & actions, because all, even the best of Saints through remaining corruption, are subject to daily infirmities and defects. 2. The Saints in this life may be kept from all gross sins of thought, word, and deed, and they are kept from the reigning power of any sin.

Q. 13. How are the Saints kept from gross sins, and the reigning power of any sin?

A. The

A. The Saints are kept from gross sin, and the reigning power of any sin : 1. By the reign of Christ in their hearts. 2. The mortification of sin in the root of it through the Spirit. 3. By watchfulness against sin in the thoughts. 4. By avoiding occasion of sin, and resisting temptations unto it.

83. *Quest.* Are all the transgressions of the Law equally heinous ?

Ans. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 1. What is it for sin to be heinous ?

A. Sins are heinous as they are grievous and offensive unto God.

Q. 2. Are not all sins more heinous unto God ?

A. All sins are heinous unto God, but all sins are not equally heinous, for some sins are more heinous in the sight of God than others.

Q. 3. How many ways are some sins more heinous in the sight of God than others ?

A. Two ways, 1. Some sins are more heinous in themselves. 2. Some sins are more heinous than others, in regard of their several aggravations.

Q. 4. What sins are more heinous in themselves than others ?

A. Sins against the first Table of the Law are more heinous than sins against the second Table of the Law ; thus Idolatry is more heinous than Adultery ; Sacrilege is more heinous than Theft ; Blasphemy against God is more heinous, than speaking evil of our neighbor ; and so proportionably the highest sin committed against God more immediately, is more heinous

heinous than the highest sin committed more immediately against man ; and the lowest sin committed immediately against God , is more heinous than the lowest sin committed against man , 1 Sam. 2. 25. *If one man sin against another, the Judge shall judge him, but if a man sin against the Lord, who shall intreat for him?*

2. Some sins against the second Table of the Law are more heinous in themselves , than others against the same second Table ; as Murder is more heinous than Adultery, Adultery is more heinous than Theft , theft is more heinous than covering thy Neighbours house ; and here may be added , that the same sins of any kind ripened into actions , are more heinous in themselves , than those sins in the thoughts only and inclinations ; this is evident from the greater displeasure which God doth express in Scripture for some sins , than for others against the second Table of the Law ; and for sinful works , than for sinful thoughts :

3. Sins against the Gospel are more heinous of themselves , than sins against the Law , sins against the Gospel being committed against the greatest light that ever did shine upon men , and the greatest love and grace of God that ever was shown unto men , and therefore the punishment of Gospel-sinners will be greater than the punishment of the most notoriously wicked Heathens , Mat. 11 20, 21, 22, 23, 24. *Then began he to upbraid the Cities wherein most of his mighty works were done, because they repented not. Wo unto thee Chorazin, wo unto thee Bethsaida, : It shall be more tolerable for Tyre and Sidon at the day of Judgement than for you. And thou*

thou Capernaum which are exalted to Heaven shall be brought down unto Hell; it shall be more tolerable for the land of Sodom in the day of Judgement than for thee.

Q. 5. What are the aggravations which render some sins more heinous than others?

A. The aggravations which render some sins more heinous than others, are the circumstances which do attend them.

Q. 6. What is the first aggravation of sin?

A. The first aggravation of sin is from the persons offending; Thus the sins of Magistrates, Ministers, Parents, the aged, and all Governors are more heinous in the same kind than the same sins of Subjects, People, Children, the younger, and those which are under government, because of the ill example, and ill influence of the sins of the one beyond the other, 1 Kings 14. 16. And he shall give Israel up, because of Jeroboam, who did sin, and who made Israel to sin. Mic. 3. 5. The Prophets make my people to erre. Thus the sins also of professors and Gods people are more heinous than the sins of the wicked and ungodly in the same kind, because the name of God is hereby more blasphemed, and the wicked are hereby more hardened in their sins, Rom. 2, 24, 25. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? For the Name of God is blasphemed amongst the Gentiles through you.

Q. 7. What is the second aggravation of sin?

A. The second aggravation of sin is from the place; Thus sins committed in a Land of light are more heinous, than the same sins committed in a place of darkness, Isai. 26, 10

the Land of uprightness he will deal unjustly, will not behold the Majesty of the Lord. Thus sins committed in a place of great deliverance and mercies, are more heinous than the same sins committed in another place, Psal. 106. 7. They remembered not the multitude of his mercies, provoked him at the Sea, even the Red Sea. Thus also sins committed in a publick place, whereby others may be incited and defiled, are more heinous than the same sins committed in secret places, 2 Sam. 16. 22. They spread Abiathar a Tent upon the top of the House, and Absalom went in to his Fathers Concubines in the sight of all Israel.

Q. 8. What is the third aggravation of sin?

A. The third aggravation of sin, is from the time; thus sins committed on the Sabbath day, are more heinous than the same sins committed on the Week day, drunkenness or adultery is heinous and abominable on any day in the sight of God, but drunkenness or adultery, or any other such sins are more heinous before God on the Sabbath day. Thus sins committed in or after the time of trouble and affliction, are more heinous than the same sins committed at another time, 2 Chron. 28. 22. In the time of his distresse did he trespass yet more against the Lord, this is that King Abazaz. 1. 5. Why should ye be stricken any more? ye will revolt more and more. Thus sins committed after repentance and engagements to be the Lords, are more heinous than the same sins committed before repentance and such engagements; so also sins committed after admonitions and censures, are more heinous than the same sins committed before such admonitions and censures.

Q. 9.

Q. 9. What is the fourth aggravation of sin?

A. The fourth aggravation of sin is from manner; thus sins against knowledge are more heinous than sins through ignorance, Sins with wilfulness and presumption are more heinous than sins through weakness and infirmity, sins through custom and with deliberation are more heinous than sins through sudden passion, sins in a hurry of temptation; Sins with delight and greediness are more heinous, than sins committed with regret and backwardness; Sins committed impudently, and with boasting, are more heinous than the same sins committed with shame and blushing; Sins often repeated and long continued in, are more heinous, than sins but once or seldom committed, and which are brought to an end by repentance.

84 Quest. What doth every sin deserve?

Ans. Every sin deserveth Gods Wrath and Curse, both in this life, and that which is to come.

Q. 1. What is meant by Gods wrath and curse which every sin doth deserve?

A. By Gods wrath and curse which every sin doth deserve, is meant all those punishments which God in his wrath hath threatened to inflict upon sinners for their sins.

Q. 2. What are those punishments which God hath in his wrath threatened to inflict upon sinners for their sins?

A. The punishments which God in his wrath hath threatened to inflict upon sinners for their sins, are either in this life, (such as all Temporal and Spiritual judgements here, or in the life to come)

which is come, such as the punishment of Hell :
 both which see before in the explanation of
 the 19th. Answer.

Q. 3. *Doth every sin deserve Gods wrath and
 curse, both in this life and that which is to come ?*

A. Every sin doth deserve Gods wrath and
 curse, both in this life and that which is to come,
 because every sin is committed against an infi-
 nitely holy and righteous God, and his justice
 require infinite satisfaction, and if some sin-
 ners do escape some temporal punishments, they
 cannot escape the eternal punishment of Hell,
 which is the only satisfying punishment, unless
 they have an interest in the satisfaction made by
 Christ, Gal. 3. 10. *Cursed is every one that con-
 tinueth not in all things that are written in the Book
 of the Law to do them.* Mat. 25. 41. *Then shall he
 say unto them on the left hand, Depart from me ye
 cursed into everlasting fire, prepared for the Devil
 and his Angels.*

85. Quest. *What doth God require of us
 that we may escape his Wrath and Curse due to
 us for sin ?*

Answer. To escape the Wrath and Curse
 of God due to us for sin, God requireth of
 us Faith in Jesus Christ, Repentance unto
 life, with the diligent use of all outward
 means whereby Christ communicateth to
 us the benefits of Redemption.

Q. 1. *How many things doth God require of us to
 escape his wrath and curse due to us for sin ?*

A. God requireth three things of us, that we
 may escape his wrath and curse due to us for sin.
 1. Faith in Jesus Christ. 2. Repentance unto
 life.

life. 3. The diligent use of all outward means whereby Christ communicateth to us the benefit of Redemption.

Q. 2. Why doth God require of us faith in Christ, that we escape his wrath and curse?

A. 1. God requireth of us faith in Jesus Christ to escape his wrath and curse, because by faith in Jesus Christ, we have an Interest in Jesus Christ and his imputed righteousness, and the promise he hath made of Remission and Salvation unto us. Phil. 3. 9. And be found in him not having our own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 10. 43. To him give all the glory and witness, that through his name, whosoever believeth on him shall receive remission of sins. Eph. 2. 8. By grace we are saved through faith.

Q. 3. Why doth God require of us Repentance unto life, that we may escape his wrath and curse?

A. God requireth of us Repentance unto life, that we may escape his wrath and curse, because the promise of forgiveness of sin is made to them that repent, as a concomitant of Faith; and it is not for Gods honour, to pardon and save any that go on still in their trespasses: Acts 3. 19. Repent ye therefore and be converted, that your sins may be blotted out. Acts 10. 21. Testifying unto the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ.

Q. 4. Why doth God require of us the diligent use of all outward means that we may escape his wrath and curse?

A. God doth require of us the diligent use of all outward means, to escape his Wrath and Curse, because although God could save without means,

it is his will to appoint means, which having Institution, we cannot expect the benefits of redemption and Salvation should be communicated to us any other way, 1 Cor. 1. 21. It pleases God by the foolishness of Preaching, to save them that believe. Acts 8. 22. Pray God, if perhaps the iniquity of thine heart may be forgiven thee.

Q. 6. Quest. What is faith in Jesus Christ?

Ans. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.

Q. 1. How is Faith a saving Grace?

Faith is a saving Grace, not by the act of believing, as an act; for then it would save as a work, whereas we are saved by faith in opposition to all works: but faith is a saving Grace, as an instrument, apprehending and applying Jesus Christ and his perfect righteousness whereby alone we are saved, Joh. 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. Acts 16. 31. And they said, believe on the Lord Jesus, and thou shalt be saved. Rom. 12. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.

Q. 2. Who is the Author of faith in Jesus Christ?

Ans. The Author of faith in Jesus Christ, is God, whose gift it is, and who works this grace of faith in the soul by his Spirit. Eph. 2. 8. Ye are saved through faith, and that not of yourselves, is the gift of God. Col. 2. 12. You are risen with him through the faith of the operation of God.

Q. 3. How doth God work this grace of faith in the souls of men?

A. God doth work this grace of Faith in the souls of men ordinarily by hearing of the Word Preached: Rom. 10. 17. So then Faith cometh by hearing, and hearing by the Word of God. 1 Cor. 15. 11. So we preach, and so ye believe.

Q. 4. What is the Object of this grace of Faith?

A. The Object of this grace of Faith is the Lord Jesus Christ, and his righteousness, and the Promises which are made through him in the Covenant of Grace, Joh. 3. 18. He that believeth on him is not condemned. Rom. 1. 17. For the Righteousness of God revealed from Faith to Faith, as it is written, The just shall live by Faith. Gal. 3. 22. The Scripture hath concluded all under sin, that the Promise by Faith of Jesus Christ, might be given to them that believe.

Q. 5. What is the subject of Faith in Jesus Christ?

A. 1. The subject of denomination, or the Persons in whom alone this grace of Faith may be found, are the Elect only: Tit. 1. 1. According to the faith of Gods Elect. Acts 13. 48. As many as were ordained unto eternal life believed. 2. The subject of inherion, or the parts of the soul in which faith is placed and doth inhere, is not only the mind and understanding, but also the will and heart: Heb. 11. 13. These all, in faith, not having received the Promises, but seeing them afar off, and were persuaded of them and embraced them: The persuasion of the truth of the Promises is the act of the Understanding, the embracement of the things promised is the act of the Will: Rom. 10. 10. With the heart man believeth unto righteousness,

Q. 6. What are the acts of Faith in Jesus Christ?

A. The acts of Faith in Jesus Christ, are,
 1. A receiving of Jesus Christ: John, 1, 12. *As he received him, to them gave he power to become the sons of God, even to them that believe on his name.*
 2. A resting upon Christ alone for salvation; this is impyed in all those Scriptures which speak of believing in Christ, and believing on his name.

Q. 7. How is Jesus Christ to be received by faith?

A. Jesus Christ is to be received by faith, as he is offered to us in the Gospel.

Q. 8. How is Jesus Christ offered to us in the Gospel?

A. Jesus Christ is offered unto us in the Gospel as Priest, Prophet, and King; and so we receive him, if we would be saved by him.

Q. 9. When doth the soul rest upon Christ for salvation?

A. The soul doth rest upon Christ for salvation when being convinced of its lost condition by reason of sin, and its own inability, together with all creatures insufficiency to recover it out of this estate, and having a discovery and perswasion of Christs ability and willingness to save: doth let go all hold on the creatures, and renounce its own righteousness, and so lay hold on Christ, rely upon him, and put confidence in him, and in him alone for salvation.

87. Quest. What is repentance unto life?

Ans. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred
 of

of his sin, turn from it unto God, with purpose of, and endeavour after new obedience.

Q. 1. Why is Repentance called Repentance unto life?

A. Repentance is called Repentance unto life because it is a saving grace, and a necessary mean for the attaining life and salvation; and that might be distinguished from the sorrow of the world which worketh death: Acts 11. 18. *Then hath God also unto the Gentiles granted repentance unto life.* Ezek. 18. 21. *If the wicked will turn from all his sins, &c. he shall surely live.* 2 Cor 7. 10. *For godly sorrow worketh repentance unto salvation not to be repented of: but the sorrow of the world worketh death.*

Q. 2. Cannot any repent of their sins by the power of nature?

A. None can repent of their sins by the power of nature, because the hearts of all men and women by nature are like a stone, insensible of sin, and inflexible unto Gods will; therefore there is need of the Spirit of God to work this grace in the heart, which he hath promised to do in the New Covenant: Ezek. 36. 26, 27. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgements and do them*

Q. 3. Wherein doth Repentance unto life consist?

A. Repentance unto life doth chiefly consist in two things. 1. In turning from sin, and forsaking

ing of it: Ezek. 18. 30. Repent and turn your
 selves from all your Transgressions, so iniquity
 shall not be your ruine. Pro. 21. 13. He that covereth
 his sins shall not prosper, but whoso confesseth and
 forsaketh them, shall find mercy. 2 In turning
 unto God, Isa. 55. 7. Let the wicked forsake
 his way, and the unrighteous man his Thoughts:
 And let him return to the Lord, and he will have
 mercy on him: and to our God, for he will abundantly
 pardon him.

Q. 4. What is requisite unto the turning from
 sin in Repentance?

A. It is requisite unto the turning from sin in
 Repentance, that there be, 1. A true sight of
 sin. 2. An apprehension of the mercy of God
 in Christ. 3. Grief for sin. 4. A hatred of sin.

Q. 5. Wherein doth the true sense of sin consist
 which is requisite in Repentance?

A. The true sense of sin, which is requisite
 in Repentance, doth consist in such an inward
 feeling of our miserable and lost estate, by rea-
 son of the wrath and Curse of God, and that
 eternal Vengeance of hell, which for our sins we
 are exposed unto, as putteth us into great per-
 plexity, and trouble of Spirit; so that our con-
 sciences being hereby pricked and wounded, can
 find no quier, and take no rest in this Condition.
 Acts 2. 37. When they heard this they were prick-
 ed in their Hearts, and said unto Peter, and to
 the rest of the Apostles, Men and Brethren, what
 shall we do?

Q. 6. What need is there of this sense of sin, un-
 to true Repentance?

A. There is need of this sense of sin unto true
 Repentance, because without this sense of sin,
 sinners will not forsake sin, nor apply themselves

unto the Lord Jesus for Pardon and healing.
 Mat. 9. 12, 13. *They that be whole need, not a Physician, but they that are sick, I am not come to call the Righteous, but sinners to Repentance.*

Q. 7. *What apprehensions of Gods mercies requisite in this Repentance?*

A. There is requisite to true repentance, that we have apprehensions of Gods mercies, and that he is both slow to anger, and of great kindness, as he is most ready to forgive, and most ready to be pacified to Repenting sinners. Exod. 34. 6, 7. *And the Lord passed by before him, and proclaimed, The LORD, The LORD GOD, merciful and gracious, long suffering, and abundant in goodness and Truth, Keeping mercy for thousands, forgiving Iniquity and Transgression and sin, Rom. 2. 4. Or despisest thou the Riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to Repentance.*

Q. 8. *Can we apprehend pardoning mercy in God only through Christ?*

A. We can truly apprehend pardoning mercy in God only through Christ, because God is so infinitely just and jealous, and a consuming fire unto sinners out of Christ, and he is reconcilable to sinners, only through his Son, who hath given Satisfaction unto his Justice for sinners. 2 Cor. 5. 18. *All thing are of God who hath reconciled us unto himself, by Jesus Christ.*

Q. 9. *What need is there of the apprehensions of Gods mercy in Christ, in order to our Repentance?*

A. There is need of the apprehensions of Gods mercy in Christ, in order to our Repentance, because without the apprehensions of the mercy of God, and willingness through

his Son to be reconciled unto us, upon conviction of, and contrition for sin, we shall either cast off our trouble, and run more eagerly unto the commission of sin then before; or if we cannot cast off our trouble, we shall sink under tormenting despair, and be in danger of making away our selves, as *Judas* did: whereas the apprehension of Gods mercy in Christ, is an encouragement to us to forsake our sins, and to turn to him, and a means to affect our hearts with kindly and godly sorrow for sin.

Q. 10. *Wherein doth true grief for sin consist?*

A. True grief for sin doth consist in our mourning and sorrowing for sin, not only as it is like to bring ruine upon our selves, but chiefly as it hath brought dishonour upon Gods name; not only as it hath wounded our consciences, but chiefly as it hath wounded our Saviour: not only as without repentance it is like to damn our Souls, but also it hath debased and defiled our Souls. *Psalm 38 18 I will declare my iniquity, I will be sorry for my sin. Psalm 51 3, 4. I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight. Zech. 12. 10. They shall look upon me whom they have pierced, and they shall mourn. Isa 64 5, 6. We have sinned: we are all as an unclean thing, and our righteousnesses are as filthy Rags.*

Q. 11. *May we not truly grieve for sin, though we do not weep for it?*

A. 1. If we can readily weep for other things, and cannot weep for sin, the truth of our grief is very questionable. 2 There may be true and hearty grief for sins, without tears in them that are of a dry Constitution, and are not

prone to weep upon any account ; and as there may be in some many tears in the eye where there is no grief in the heart, so in others there may be much grief in the heart, where there are no tears in the Eye.

Q. 12. Why is grief for sin needful in Repentance ?

A. Grief for sin is needful in Repentance, because it further works the heart unto a willingness to leave sin ; because God doth require it, and hath promised mercy unto such as mourn for sin, Jam. 4. 9. Be afflicted, Mourn, and Weep. Let your Laughter be turned to Mourning, and your joy into Heaviness. Jer. 31. 18, 19, 20. I have surely heard Ephraim bemoaning himself thus Thou hast Chastised me, and I was chastised, as a bullock unaccustomed to the Yoke: turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. O Ephraim my dear Son ? is he a pleasant Child, my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.

Q. 13. What is hatred of sin which is requisite unto true Repentance ?

A. Hatred of sin which is also requisite unto true Repentance, is an inward deep loathing and abhorrency of sin, as the most odious thing in the World, which is accompanied with a loathing of our selves, as being rendered by sin most loathsome and abominable in the eyes of God. Ezek. 36. 31. Then shall ye remember your own evil wayes and your doings which have not been good, and shall loath your selves

your own sight, for your iniquities and your abominations.

Q. 14. Why is hatred of sin needful unto true Repentance ?

A. Hatred of sin is needful unto true Repentance, because no affection of the heart will more engage us against sin, than our hatred ; and when grief for sin is much spent, hatred of sin will put Weapons into our hands to fight against it.

Q. 15. What is that turning from sin, which is part of true Repentance ?

A. The turning from sin which is part of true repentance doth consist in two things. 1. In a turning from all gross sins, in regard of our course and conversation. 2. In a turning from all other sins, in regard of our hearts and affection.

Q. 16. Do such as truly repent of sin, never return again unto the practice of the same sins which they have repented of ?

A. 1. Such as have truly repented of sin, do never return unto the practice of it, so as to live in a course of sin as they did before : and where any after Repentance do return unto a course of sin, it is an evident sign, that their Repentance was not of the right kind. 2. Some that have repented of their sins, although they may be overraken and surprized by temptations, so as to fall into the commission of the same sins which they have repented of, yet they do not lye in them, but get up again, and with bitter grief bewail them, and return again unto the Lord.

Q. 17. Wherein doth turning to the Lord (the other part of true Repentance) consist ?

A. Turning to the Lord doth consist, 1. In making application of our selves unto him for the pardon of sin, and his mercy, Psal. 51. 1. *Have mercy upon me, O God, according to thy loving kindnesse; according to the multitude of thy tender mercies blot out my transgressions.* 2. In our making choice of him for our Good and chief Good, Jer. 3 22. *Behold we come unto thee, for thou art the Lord our God.* Zech. 13 9. *They shall call on my Name, and I will bear them: I will say it is my People, and they shall say, the Lord is my God.* 3 In our delivering up our selves unto his Obedience. Psal. 119. 59. *I thought on my ways and turned my feet unto thy Testimonies.*

Q 18 *What is that Obedience which we must deliver our selves up unto, in our returning to the Lord?*

A. The Obedience which we must deliver up our selves unto, in our returning to the Lord, is the new obedience of the Gospel.

Q. 19. *Why is the Obedience of the Gospel called New obedience?*

A. The obedience of the Gospel is called new obedience, because it is required in the New Covenant, because it must proceed from newness of Spirit, the new nature, or new Principle of Grace and spiritual Life, which is put into the Soul by the spirit of God, Rom. 7. 6. *But now we are delivered from the Law, the being dead wherein we were held, that we should serve in newness of Spirit.*

Q. 20. *When do we deliver up our selves unto this New Obedience?*

A. We deliver up our selves unto this New Obedience, 1. When we have full resolutions and

and purposes of it, Psal. 119. 106 I have sworn and I will perform it, I will keep thy righteous judgements. Acts 11, 23. And exhorted them all, that with purpose of heart they would cleave unto the Lord. 2. When we are diligent in our endeavours after it, that we may constantly walk in the ways of new obedience without offence either to God or Man, Luke 1. 6. And they were both righteous before God, walking in all the Commandments, and Ordinances of the Lord blameless. Acts 24. 16. And herein do I exercise myself, to have alwayes a conscience void of offence toward God and toward man.

Q. 21. Do all that truly repent, fully perform New Obedience?

A. None that truly repent do here in this life perform New obedience fully, without any failure and defect; but they diligently endeavour to do it; and wherein they fall short it is their grief and trouble; Psal. 38. 17. For I am ready to halt, and my sorrow is continually before me.

83. Quest. What are the outward means whereby Christ communiceth to us the benefits of Redemption?

Ans. The outward and ordinary means whereby Christ communiceth to us the benefits of redemption, are his Ordinances; especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation.

Q. 1. What doth comprehend all the outward and ordinary means whereby Christ communiceth to us the benefits of Redemption?

A. The

A. The Ordinances of the Lord do comprehend all the outward and ordinary means whereby Christ communicateth to us the benefits of Redemption.

Q. 2. *What is meant by the Ordinances of the Lord?*

A. By the Ordinances of the Lord is meant those means of Grace and Salvation which are of the Lords institution, which he hath appointed and commanded in his Word, and no other. *Mat. 28. 20. Teaching to observe all things whatsoever I have commanded you. 1 Cor. 11. 1, 2, 23. Be ye followers of me, even as I also am of Christ. Now I praise you, Brethren, that ye keep the Ordinances, as I delivered unto you. For I have received of the Lord that which also I deliver unto you.*

Q. 3. *May we not make use of any Ordinances, which are of mens appointment only, in order to Salvation?*

A. We ought not to make use of any Ordinances which are of mens appointment only, in order unto Salvation, because this is will-worship, which is both vain and offensive; and we cannot groundedly expect the blessing of the Lord upon, or to receive any true benefit by any Ordinances, but by those alone which are of his own appointment only. *Col. 2. 20, 22, 23. Why are we subject to the Ordinances after the Commandments and Doctrines of men; which things have a shew of wisdom in will-worship, &c. Mat. 15. 9. But in vain they do worship me, teach for Doctrines the Commandments of men?*

Q. 4. *Why are the Ordinances called the ordinary means whereby Christ communicateth to us the benefits of Redemption?*

A. The

A. The Ordinances are called the ordinary means whereby Christ communicateth to us the benefits of Redemption, because the Lord hath not wholly limited and bound up himself unto his Ordinances; for he can in an extraordinary way bring some out of a state of Nature into a state of Grace; as Paul who was converted by a light and a voice from Heaven; but the Ordinances are the most usual way and means of Conversion and Salvation, without the use of which we cannot upon good ground expect that any benefit of Redemption should be communicated to us.

Q. 5. *What are the chief Ordinances of the Lords appointment?*

A. The chief Ordinances of the Lords appointment, are the Word, Sacraments, and Prayer: Acts 2. 42. *And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.*

Q. 6. *To whom are the Ordinances made effectual for Salvation?*

A. The Ordinances are made effectual for salvation to the Elect only. Acts 2. 46, 47. *And they continuing with one accord in the Temple, and breaking bread; praising God. And the Lord added to the Church daily such as should be saved.*

89. Quest. *How is the Word made effectual to Salvation?*

Ans. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 1. What is the Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto salvation?

A. The Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto salvation, is, 1. That we read the Word: Deut. 17. 19. *He shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these Statutes, to do them.* Joh. 5. 39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they that testifie of me.* 2. That we hear the Word Preached, Isa. 55. 3. *Incline thine ear and come unto me, hear and thy soul shall live.* 1 Cor. 1. 21 *It pleased God by the foolishness of Preaching to save them that believe.*

Q. 2. How is the Word made effectual unto Salvation?

A. The Word is made effectual unto Salvation, First, In reference unto sinners and ungodly, as the Word is a means, 1. To convince them of sin, and to affect them with remorse for it. 1 Cor. 14. 24, 25. *But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; And thus the secrets of his heart are made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.* H. b. 4. 12. *For the Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing of the soul and of the Spirit, and of the joynts and of the marrow, and is a discernor of the thoughts and intents of the heart.* Acts 2. 37. *Now when they heard this, they were pricked in their hearts.* 2. To convert

convert them from sin, and joyne them unto Christ and his people. Psal. 19. 7. *The Law of the Lord is perfect, converting the soul.* Act. 2. 41. *Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.* Acts 4. 4. *Howbeit many of them which heard the Word believed, and the number of the men was about five thousand.* Secondly, In reference unto those that are converted, the Word is effectual unto Salvation, as it is a means of building them up in holiness and comfort unto Salvation. Acts 20. 32. *And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among those that are sanctified.* Eph. 4. 11, 12, 13. *And he gave some Pastors and Teachers for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Q 3. *How doth the Word build up the Saints in holiness?*

A. The Word doth build up the Saints in holiness, as it is a means to work them into a greater conformity unto the image of God, and to cause an increase of every grace in them, 2 Corin. 3. 18. *We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.* 1 Pet. 2. 2. *As new born babes desire the sincere milk of the Word, that ye may grow thereby.* 2. As it doth reprove, correct, instruct in righteousness, and thereby perfect them more and more, and fit them

them for good works, 2 Tim. 3. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. 3. As it is a means of pulling down strong holds in the soul, and more and more subjugating and subduing all thoughts and affections unto the obedience of Christ. 2 Co. 10. 4, 5. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ. 4. As it is a means to strengthen the Saints against the temptations of the Devil, and the corruptions of their own hearts. Eph. 6. 13, 17. Take to you the whole Armour of God, that ye may be able to stand in the evil day. Take the sword of the Spirit which is the Word of God, Mat. 4. 10. Get thee hence Satan, for it is written, thou shalt worship the Lord thy God, &c. Psa. 119 9. Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word. 5. As it is a means to establish the Saints in the truths and ways of God, and to strengthen them against error and seduction. Rom. 16. 25. Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, &c. Eph. 4. 14. That we be no more children tossed to and fro, and carried about with every wind of Doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Q. 4. How doth the Word build up the saints in comfort?

A. The

A. The Word doth build up the Saints in comfort. 1. As it doth reveal and hold forth the chiefest grounds of comfort, such as the promises of pardon, and eternal life, Isa. 40. 1.

2. Comfort ye, comfort ye my people, saith your God; speak comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her sins are pardoned. 1 Joh. 2. 25. This is the promise that he hath promised, even eternal life.

3. As it is the means of conveying to the soul the most sweet and unutterable joy of the Holy Ghost, 1 Thess. 1. 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

Q 5. Is the Word effectual unto salvation by any virtue or power in it self?

A. The word is not effectual unto salvation by any virtue or power in it self, but by the operation of the spirit of God, in and by the Word. 2. Cor. 3. 6. Who hath also made us able Ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

Q 6. How doth the Word work effectually unto Salvation?

A. The Word doth work effectually unto Salvation through Faith. 1 Thes. 2. 13. Ye received it not as the word of man, but (as it is in truth) the word of God, which effectually worketh also in you that believe. Rom. 1. 18. For I am ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth.

90. Quest. How is the Word to be read and heard, that it may be effectual unto Salvation.

Ans.

Ans^w. That the Word may become effectual unto Salvation, we must attend thereto with diligence, Preparation and Prayer, receive it with Faith and Love, lay it in our Hearts, and practise it in our Lives.

Q. 1. What is required before the hearing of the Word that it may be effectual unto Salvation?

A. Before the hearing of the Word that it may become effectual unto Salvation, two things are required; 1. Preparation. 2. Prayer.

Q. 2. What is that Preparation that is required before the hearing of the Word?

A. The preparation which is required before hearing of the Word, is, 1. That we consider the Majesty of God, in whose presence we are to appear, and whose Word we are to hear. Acts 10. 33. *We are all here present before God, to hear all things that are commanded thee of God.* 2. That we examine our selves, to find out, and lay aside whatever may hinder the saving operation of the Word of God upon us. Psal. 26. 6. *I will wash mine hands in innocency, so will I compass thine Altar, O Lord.* Jam. 1. 21. *Wherefore lay apart all superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls,* 1 Pet. 2. 1, 2. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envyings, and evil speakings; as new born babes desire the pure milk of the Word, that ye may grow thereby.*

Q. 3. What is that Prayer which is required before hearing the Word?

A. The Prayer which is required before hearing the Word, is Prayer in secret and in our Families.

Gods assistance of his Ministers in preaching the Word to us, and for his blessing the Word, and making it effectual to us by his Spirit in our hearing of it. 2 Thes. 3. 1. *Pray for us, that the Word of the Lord may have free course and be glorified.*

Q. 4. What is required in reading and bearing the Word to make it effectual unto Salvation?

A. In reading and bearing the word that it may become effectual unto Salvation, three things are required, 1. Attention. 2. Faith, 3. Love.

Q 5. What is that attention which is required in reading and bearing the Word?

A. The attention which is required in Reading and bearing the Word, is a diligent inclining the ear, and bending the mind, that we may understand what we read and hear. Prov. 2. 1, 2, 5. *My son, if thou wilt receive my word and hide my Commandments with thee: So that thou encline thine ear unto wisdom, and apply thy heart unto understanding, then shalt thou understand the fear of the Lord, and find the knowledge of God.*

Q. 6. What is that faith which is required in reading and bearing the Word?

A. The faith which is required in reading and bearing of the Word, doth imply, 1. In general, a believing assent unto the Divine Authority of the whole Scripture, that it is indeed the Word of God, and however it were penned by divers holy men in diverse Ages, that yet the whole was indited, and they wrote nothing but as they were inspired by the Holy Ghost, 1 Thess. 2. 13. *We thank God, because ye received the word of God which ye received of*

of us, ye received it not as the word of men, but
 it is in truth) the V Word of God. 2 Tim. 3.
 All Scripture is given by inspiration of God. 2 Pet. 1.
 21. For the prophesie came not in old time by
 will of man, but holy men of God spake as they
 moved by the Holy Ghost. 2. The faith required in
 reading and hearing the Word, doth imply in par-
 ticular, 1. A believing assent unto the truth and
 excellency of all Scripture History, as that which
 most certainly was, especially the History of our
 Lord Jesus Christ in his Birth, Life, Death, Resur-
 rection and Ascension. 2. A believing assent
 unto the truth and excellency of all Scripture Pro-
 phesy, as that (so far as it is not yet fulfilled)
 which most certainly will be; especially the Pro-
 phesy concerning the consumation of all things
 and the general judgement of the world by Jesus
 Christ at the last day. 3. A believing assent unto
 the truth and excellency of all Scripture Doctrine,
 as that which is most high and most worthy of
 the understanding; especially the Doctrine of the
 Trinity, and Christs Incarnation, and the way
 of Mans Redemption. 4. A believing assent
 to the truth and righteousness of all Scripture
 threatenings, whether in the Law or Gospel, and
 that in the most severe executions of them. 5. A
 believing assent unto the holiness, righteousness
 and goodness of all Scripture precepts: as allow-
 ing the perfection of the Scripture-rule for all things
 which concern our practice. 6. A fiducial appli-
 cation of all Scripture promises, so far as they have
 a general reference unto all believers, as most
 true, precious, and such as contain in them what
 ever is really for our good and happiness, both
 in this, and in the other world.

Q. 7. What is that Love which is required in Reading and Hearing the Word of God?

A. The Love which is required in Reading and Hearing the Word of God, is Love of the Word, because it is the Word of God, Psal. 119. 159, 167. Consider how I love thy precepts. My soul hath kept thy Testimonies, and I love them exceedingly.

Q. 8. Wherein should our Love to the Word of God shew it self?

A. Our Love to the Word of God should shew it self, 1. In our high prizing the Word of God, above things which are most necessary and precious in the World, Job 13. 11. I have esteemed the words of his mouth more than my necessary food. Psal. 119. 72. The law of thy mouth is better to me than thousands of gold and silver. 2. In our earnest desire after the Word, Psal. 119. 20. 131. My soul longeth for the longing it hath unto thy judgements all times. I opened my mouth and panted, for I longed for thy Commandments. 3. In our delighting our selves in the Word, Psal. 119. 24. 111. Thy Testimonies are my delight, and my Counsellors. Thy Testimonies have I taken as an heritage forever, for they are the rejoicing of my heart. I rejoyce at thy Word as one that findeth great spoil.

Q. 9. What is required after the reading and hearing the Word, that it may become effectual unto Salvation?

A. There is required after the reading and hearing of the Word, that it may become effectual unto Salvation, 1. That we lay it up in our hearts, making our hearts and memories store-houses of this heavenly treasure, Psal. 119. 11. Thy Word have I hid in my heart, that I might not sin against thee. 2. That we practise it in our lives, being ready to

to obey and do whatever we read or hear of
the Word to be our duty, Jam. 1. 22. 24. **Doers of the Word, and not hearers only, do save your own selves ; whoso looketh unto the perfecting of liberty, and continueth therein, he being not forgetful bearer, but a doer of the work, shall be blessed in his deed.**

9. *Quest.* How do the Sacraments become effectual means of Salvation ?

Ans. The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them.

Q. 1. How negatively are the Sacraments effectual means of Salvation ?

A. The Sacraments Negatively, 1. **Are not effectual means of Salvation, by any virtue in themselves to confer grace and Salvation upon the receivers, and by the work done, or bare receiving of them ; for many may and do partake of the Sacraments, who are without true grace, and have no share in the Salvation of the Gospel.** **Act. 8. 13. 20, 21. 23. And Simon himself was Baptized, But Peter said unto him, thy money perish with thee ; thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity, 1 Cor. 11. 27. Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.** 2. The Sacraments are not effectual means of Salvation, through the intention of,

any verue in them that doth administer them; there being no power in the most holy Ministers themselves to give grace, and to bring salvation to any by their administration of the Sacraments or any other Ordinance, 1 Cor. 3. 7. So neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Q. 6. How Positively are the Sacraments effectual means of Salvation?

A. The Sacraments Positively are effectual means of Salvation, 1. By the blessing and presence of Christ which doth accompany the Sacraments and other Ordinances of his own Institution, Mat. 18. 20. *Where two or three are gathered together in my name, there am I in the midst of them.* Mat. 28. 20. *Teaching them to observe all things whatsoever I have commanded you; and lo I am with you unto the end of the World.* 2. By the working of the Spirit (the effect and evidence of Christs Blessing and presence) whereby Christ imparteth life, and verue and efficacy into his Sacraments and Ordinances, without which they would be wholly dead, and altogether ineffectual, 1 Cor. 12. 13. *For by one spirit we are all Baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.*

Q. 3. In whom doth the Spirit by the Sacraments work effectually unto Salvation?

A. The Spirit by the Sacraments doth not work effectually unto the salvation of all that receive them, but of all that by Faith receive them.

92. Quest. What is a Sacrament?

Ans^r. A Sacrament is an Holy Ordinance,

nance, Instituted by Christ, wherein sensible signs, Christ and the benefits of the New Covenant are represented, sealed and applied unto Believers.

Q. 1. What is the proper signification of the Sacrament?

A. The proper signification of the word Sacrament as it was of old used, is a Military Oath, where the General did oblige himself to be faithful unto his Souldiers, and the Souldiers did engage themselves to be faithful unto their General.

Q. 2. Why are any of Christs Ordinances called Sacraments, when we do not find the word Sacrament used in any place of the Holy Scripture?

A. Although the Word Sacrament be not in the Scripture any more than the word Trinity, yet because the things signified by the Sacrament and Trinity, and other words are in the Scriptures, therefore we may lawfully make use of such words.

Q. 3. What is the thing signified by the Sacrament?

A. The thing signified by the word Sacrament is a Seal of the Covenant of Grace, whereby as the Lord doth oblige himself to fulfil the promise of the Covenant unto us; so by our receiving the Seal, we oblige our selves to be the Lords, and to be true and faithful unto him.

Q. 4. Whose Ordinance is the Sacrament which we are to make use of?

A. The Sacrament which we are to make use of, is an Ordinance, not of mans institution and appointment, but an holy Ordinance of Christs institution and appointment, who being the only King

ing of the Church, hath alone authority to appoint holy Ordinances and Sacraments.

Q. 5. How many parts are there in a Sacrament?

A. There are two parts in a Sacrament, 1. The outward sensible signs. 2. The things signified by the signs.

Q. 6. How do the sensible signs and the things signified in a Sacrament differ?

A. The sensible signs and the things signified in a Sacrament do differ, as the sensible signs are an object of the understanding and faith, being represented by the outward signs.

Q. 7. What kind of signs are the sensible signs in a Sacrament?

A. 1. The sensible signs in a Sacrament are not natural signs, as the dawn of the morning, is a sign of the approaching day, or as smoke is a sign of fire; but they are arbitrary signs, and by the appointment, not of men, but of Jesus Christ. 2. They are not bare signifying or representing signs, but vidual, exhibiting, conveying and applying signs; as a seal unto a Bond, or last Will and Testament doth both signify the will of him whose Bond or last Will and Testament it is, and doth also exhibit and convey, confirm and apply a right unto the things promised and engaged therein: when the Minister doth give forth the signs or outward elements in the sacramental action, the Lord doth give forth and convey the things signified unto the worthy receivers.

Q. 8. What are the things signified by the outward sensible signs in a Sacrament?

A. The things signified by the outward sensible signs in a Sacrament, are Christ and the benefits of the new Covenant.

Q. 9.

Q. 9. What is the use of a Sacrament in reference unto Christ and the benefits of the new Covenant?

A. The use of a Sacrament in reference unto Christ and the benefits of the new Covenant is twofold. 1. To present Christ and the benefits of the new Covenant, Gen. 17. 10. This is my Covenant which I will keep between me and you, and your seed after you; every man-child among you shall be circumcised. 2. To seal and apply Christ and the benefits of the New Covenant, Rom. 4. 11. And he was the sign of Circumcision, a seal of the righteousness of Faith which he had being Uncircumcised.

Q. 10. To whom doth a Sacrament represent and apply Christ and the benefits of the new Covenant?

A. A Sacrament doth represent, seal and apply Christ and the benefits of the new Covenant, unto all that partake thereof, but unto believers only; Faith being the eye of the soul to discern the things represented, and the hand of the soul to receive the things sealed and exhibited in the Sacrament.

93. Quest. Which are the Sacraments of the New Testament?

Ans. The Sacraments of the New Testament, are Baptism and the Lords Supper.

Q. 1. Were there ever any other Sacraments in the Church besides those of the New Testament?

A. Formerly under the Old Testament there were other Sacraments of use amongst the Jews, and not these of the New Testament.

Q. 2. What were the ordinary Sacraments of common use amongst the Jews under the Old Testament?

A. The ordinary Sacraments of common use amongst

though the Jews under the Old Testament, were
circumcision and the Passover; which since the
coming of Christ are abrogated and abolished,
are no more to be used in the Church under
the Gospel.

Q. 3. What are the Sacraments of the New Testament which are to be used in the Church under the Gospel?

A. The only Sacraments of the New Testament which are to be used in the Church under the Gospel, are Baptism and the Lords Supper; Baptism, which is to be received but once, instead of Circumcision for Initiation; and the Lords Supper, which is to be received often, instead of the Passover for Nutrition.

Q. 4. What is the Doctrine of the Papists concerning the number of the Sacraments of the New Testament?

A. The Doctrine of the Papists concerning the number of the Sacrament, is, that there are seven Sacraments under the New Testament; unto Baptism and the Lords Supper, they add Confirmation, Penance, Ordination, Marriage and Extreme Unction; which though some of them are to be used, namely, Marriage, and Ordination, none of them in their Superstitious way; none of them hath the stamp of Divine Institution to be used as Sacraments. None of them are Seals of the Covenant of Grace, and therefore they are not Sacraments, but Popish additions, whereby they would seem to make a mends for their taking away the Second Commandment out of the Catalogue, as contrary to their Image worth p; whereas both such as add, and such as take away from Gods Laws and Institutions, are under a severer

feverer Curse, than any of the Anathemas
 Curses of the Popish Councils. Rev. 22.
*any man add to these things, God shall add
 the Plagues that are written in this Book: and
 man shall take away from the Words of the
 this Prophecy, God shall take away his part
 Book of life.*

94. *Quest. What is Baptism?*

Ans. Baptism is a Sacrament, where
 the washing with water in the name of
 Father, and of the Son, and of the Holy
 Ghost, doth signifie and seal our ingrafting
 into Christ, and partaking of the benefits
 of the Covenant of Grace, and our engage-
 ment to be the Lords.

*Q. 1. What is the outward sign or element
 Baptism?*

A. The outward sign or Element in Baptism
 is Water, and that pure Water; so that the
 addition hereunto of Oyl, Salt, and Spittle, by
 which some pretend to baptize, is an abominable profanation
 of the Ordinance. Acts 10. 47. *Can any man
 water that these should not be Baptised? Heb. 10.
 Our bodies washed with pure water.*

*Q. 2. What is the thing signified by Water
 Baptism?*

A. The thing signified by Water in Baptism
 is the blood of our Lord Jesus.

Q. 3. What is the outward action in Baptism?

A. The outward action in Baptism is washing
 of the body with Water, which is all that the
 Baptizing doth signifie, and which may be
 done by pouring water upon the face to represent
 Christs blood poured out for us; or by sprinkling

water upon the face to represent the blood of sprinkling, with which the heart is sprinkled.

Heb. 10. 22 *Having our hearts sprinkled from an evil conscience, & our bodies washed with pure water*

Q 4. Is it not necessary to dip or plunge the body into the water in Baptism, when the Scripture telleth us of several that went down into the water when they were Baptized; and we are to be buried with Christ in baptism, and therefore plunged and covered with water in baptism, as Christ was covered with earth in the grave?

A. It is not necessary that the body should be dipped or plung'd all over in baptism; for,
 1. When we read of some that went down into the water when they were Baptized, we do not read that they were dip'd or plung'd over head and ears, they might be Baptized by pouring or sprinkling the water upon their faces: yea in some places which the Scripture telleth us persons were Baptized, Travellers all as they were but ankle deep, in which it was impossible they could be plung'd all over; and Aenon, where it is said there was much water, the original words do not signifie deep waters, but many streams which are known to be shallow and not fit to plunge the body into.
 2. Though some went down into the water when they were Baptized, yet the Scripture doth not say that all did so, but most probably water was brought into the house when the Jaylor and all his household were Baptized in the night, and not that he suffered the Apostles (then prisoners) to go forth, and that he with them should go out with all his household, and leave all the other prisoners alone, to seek some River to be Baptized and plung'd into. 3 The Burying with Christ by baptism

baptism, doth signifie the burying of sin in
 soul by the Baptism of the Spirit, and not
 burying of the body and covering it all over
 the baptism of water. 4. There is a baptism
 or washing, as was said in pouring or sprinkling
 water on the body ; and as our Saviour
 Peter when he would have been washed
 by him, that the washing of the feet was
 sufficient : so the washing of the face is sufficient
 especially for Infants , who in our colder
 climates cannot be plung'd in a River without
 manifest hazard of their lives, which none can
 prove by Scripture to be necessary.

*Q. 5. What doth the washing of the body
 represent and signifie ?*

A: The washing of the body with water in
 Baptism, doth represent and signifie the wash-
 ing of the soul from sin by the blood of Jesus
 Christ, *Rev. 1. 5. That loved us, and washed us
 from our sins in his own blood.*

Q. 6. In whose name are persons to be baptized ?

A. Persons are to be baptized in the Name
 of the Father, and of the Son, and of the Holy
 Ghost, *Mat. 28. 19. Go therefore and teach all
 nations, baptizing them in the name of the Father,
 and of the Son, and of the Holy Ghost.*

*Q. 7. What is to be understood by the bap-
 tizing in the Name of the Father, and of the Son,
 and of the Holy Ghost ?*

A. By baptizing in the Name of the Father,
 and of the Son, and of the Holy Ghost, is to be
 understood, not only a naming of the Father,
 Son and Holy Ghost, but a baptizing in the Au-
 thority, and into the Faith, Profession and O-
 bedience of the Father, Son and Holy Ghost.

Q. 8. What is signified, sealed and engaged on Gods part by our being baptized in his Name?

A. There is signified, and sealed, and engaged on Gods part, by our being baptized in his Name, 1. His ingrafting us into Christ. 2. His making us partakers of the benefits of the new Covenant, Rom. 6. 3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death.*

Q. 9. What is meant by our ingrafting into Christ?

A. By our ingrafting into Christ, is meant our being cut off from our old stock of nature, and being joyned unto Jesus Christ, whereby we come to draw virtue from him as from our root, that we may grow up in him, and bring forth fruit unto him, Joh. 15. 15. *I am the Vine, ye are the Branches.* Rom. 11. 17. *Thou being a wild Olive Tree, wert grafted in amongst them, and with them partakest of the root and fatness of the Olive Tree.*

Q. 10. What are the benefits of the Covenant of Grace which by baptism we are made partakers of?

A. The benefits of the Covenant of Grace which by Baptism we are made partakers of, are, 1. Admission into the visible Church, Mar. 16. 19. *Go teach all Nations, baptizing them, &c.* 2. Remission of sins by Christs blood, Act 2. 38. *Be baptized every one of you in the name of Jesus Christ for the remission of sins.* 3. Regeneration and sanctification by Christs Spirit, Tit. 2. 5. *According to his own mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.* 4. Adoption, together with our union unto Christ Gal 3. 26. 27. *For ye are the Children of God by faith in Jesus Christ: For as many of you as have been baptized into Christ, have put on Christ.*

Christ 5. Resurrection to everlasting life.
 15. 19. *If the dead rise not at all, why are we baptized for the dead? Rom 6. 4. 5. We are buried with him by baptism into death, &c. have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

Q. 11. What is sealed and engaged on our part by being baptized in the Name of the Father, and Holy Ghost.

A. By our being baptized in the Name of Father, Son and Holy Ghost, is sealed and engaged on our part, that we will be the Lord's and that, 1. wholly, Soul and Body, with all powers, faculties, members, are to be employed by him as instruments of righteousness and new obedience; and, 2. only the Lord's, and therefore we engage to renounce the service of the Devil, and the Flesh and World, and to fight under Christs Banner against the enemies of the Lord and of our Souls, Rom. 6. 6. 12, 13. *We are buried with him by baptism into death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of life. Reckon ye yourselves to be dead indeed unto sin, but alive unto God. Let not sin therefore reign, that you should obey it in the lusts thereof; neither yield your members instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.*

95. Q. To whom is Baptism to be Administered?

A. Baptism is not to be administered to any that are out of the visible Church, unless they profess their Faith in Christ,

bedience to him ; but the infants of such as are members of the visible Church are to be baptized.

Q. 1. Is Baptism to be administered unto all ?

A. Baptism is not to be administered unto all, nor to any that are out of the visible Church, because they being out of the Covenant, have no right unto the Seals of the Covenant, Eph. 2.12. *At that time ye were without Christ. being aliens from the Common-wealth of Israel, and strangers from the Covenant of Promise, having no hope and without God in the world.*

Q. 2. May not Heathens and Infidels be baptized ?

A. Heathens and Infidels which are without the Church whilst they continue Infidels, ought not to be baptized ; but if upon the preaching of the Gospel unto them they repent and believe, and make profession of their faith and resolution of obedience, they are hereby actually within the Church, and then have a right to this Ordinance of Baptism, and it ought not to be denied unto them, Mark. 16.15, 16. *And he said, go ye into all the world, and preach the Gospel unto every creature, he that believeth and is baptized, shall be saved, &c.*

Q. 3. May no infants be Baptized ?

A. No infants of Heathens and Infidels, whilst such, may be baptized, because both Parents and Children are out of the Covenant. 2. The Infants of Christians and believing Parents being visible Church-members, may, and ought to be baptized.

Q. 4. How do you prove that the Infants of such are visible Church-members, may, and ought to be baptized ?

A. That the Infants of such as are visible Church-members, may, and ought to be baptized, may be proved because they are in the Covenant, & the promise of the Covenant belongs unto them, this seal of the Covenant doth belong to them also, Acts 2.39. *The promise is to you and to your children.* It is upon the account of the promise of the Covenant that any have the seal; hence it was, that not only Abraham, but all his seed whilst in their infancy, received the seal of Circumcision, because the promise of the Covenant was made to both, and by the same reason, not only believing parents, but also their infants are to receive the Seal of Baptism, the promise being made unto both, Gen. 17. 7. 10. *I will establish my Covenant between me and thee, and thy seed after thee to be a God to thee, and thy seed after thee. This is my Covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be Circumcised.*

Q. 5. How do you prove that because the Infants of the Jews under the Law, had the promise and seal of the Covenant of Grace, namely, Circumcision, whereby they were admitted to be visible Church-members, therefore that the Infants of Christians under the Gospel have the promise of the Covenant of Grace, and ought to have the Seal of Baptism, to admit them to be visible Church members also?

A. 1. That the Infants of Christians have the Promise of the Covenant of Grace made with Abraham, is evident, because that Covenant was an everlasting Covenant, Gen. 17. 7. *I will establish my Covenant for an everlasting Covenant to be a God to thee, and thy seed after thee; which*

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Covenant Christ is the Mediator of, and it is renewed in the New Testament with all believers, and that as fully as under the Law, and therefore if the Infants under the Law were included, the Infants under the Gospel are included too. 2. That the privilege of Infants being made Church-members under the Law, doth belong to the Infants of Christians under the Gospel, besides the parity of reason for it, and equality of right unto it, it is evident because this privilege was never repealed and taken away under the Gospel.

Q 6. *How do you prove that the privileges of Infants being made visible Church-members under the Gospel, was never taken away?*

A. That the privileges of Infants being visible Church members, was never taken away under the Gospel, is evident, 1 Because if this privilege were repealed, we should have some notice of its repeal in the Scripture; but we have no notice or signification of Gods will to repeal this privilege throughout the whole book of God. 2. Because Christ did not come to take away or straighten the privileges of the Church, but to enlarge them, and who can upon Scripture-grounds imagine that it was the will of Christ, that the Infants of the Jewish Church should be Church members, but the Infants of the Christian Church should be shut out like Heathens and Infidels? 3 Because the Scripture is expresse that the Infants of Christians are holy, 1 Cor. 7. 14. *Else were your children unclean, but now are they holy, as the Jews are called in Scripture a holy Nation, because by circumcision they were made visible Church members, so the Infants of Christians*

rians as well as themselves are called holy, that is federally holy, as they are by Baptism made visible Church members.

Q. 7. How doth it appear that Baptism doth make members of the visible Church?

A. That Baptism doth make members of the visible Church under the Gospel, is evident, because it is the Sacrament of Initiation and admission into the Church, which our Saviour gave his Disciples commission to admit persons by into his Church, Mat. 28. 19. *Go teach all Nations, baptizing them, &c. or make and admit Disciples, as the greek word significeth, Disciple them.*

Q. 8. But doth not Christ first require that people should be taught and believe, at least make a profession of their faith before they be baptized, and therefore all Infants being incapable of being taught and making profession of their faith, are they not hereby excluded the priviledge of Baptism?

A. That which our Saviour required of teaching, and an actual profession of Faith before Baptism, is to be understood of the Heathen Nations, unto whom he sendeth his Apostles to preach, who without this, were not to be baptized: but there is not the same reason concerning the infants of such who are themselves members of the visible Church. 2. The Infants of Church members being incapable of being taught, and making an actual profession of faith, doth no more exclude them the priviledge of Baptism, than their being incapable of working doth exclude them the liberty of eating, when the command is express 2 Thes. 3. 10 *If any work not, neither shall he eat:* Notwithstanding which command, Infants being incapable

able of working, yet they may eat; and so Infants being incapable of professing their faith, may be baptized. 3. Infants though they be incapable of being taught by men, and making an actual profession of their faith, yet they are capable of the Grace of the Covenant by the secret work of the Spirit; for of such is the Kingdom of Heaven: and who will say that all Infants dying in their infancy are damnd? as they must be, if they be incapable of the grace of the Covenant; and if they be capable of the grace of the Covenant, they are capable of the Seal of Baptism:

Q. 9 How can Infants have right to Baptism, when we do not find throughout the whole New Testament, either Precept or example for their Baptism?

A. 1. The Ordinance of Baptism as to the substance of it, is expressly appointed by our Saviour in the New Testament; but it is not needful that the circumstance of the time of its administration should be appointed too, when the time may be so clearly deduced by Scripture consequence. 2. We do not find in the Scripture any precept or example in the very words, that women shall partake of the Lords Supper; yet we believe that they did partake of the Lords Supper in Scripture-time; and they being Church-members, and Believers, capable of the actual exercise of Grace, have an undoubted right unto that Sacrament. 3. We have proved from Scripture, that Christian Infants have a right to be Church members, and therefore they have a right to Baptism, which admits them hereunto, and that there is no Scripture repeal of this privilege. 4. We have no precept or example concerning the Infants of such as

were baptised themselves, that they should, or that any of them were kept unbaptised from their infancy until they were grown up some years of maturity, and did make an actual profession of their Faith, and then did receive the Ordinance of Baptism; and why then will any do this which they have no Scripture precept nor example for? 5. There is great probability that the Infants of Believers in some recorded places of Scripture were baptised in their infancy where whole households were baptised together, it is not said, that the infants in such houses were excluded; and why then should we exclude infants from the Ordinance, whom God hath no where excluded?

6. *Quest. What is the Lords Supper?*

Ans. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth, and the worthy Receivers are not after a Corporal and Carnal manner, but by Faith made partakers of his Body and blood, with all his benefits unto their Spiritual nourishment and growth in Grace.

Q. 1. How many things are most considerable in the Lords Supper?

A. There are eight things most considerable in the Lords Supper. 1. The nature of it. 2. The Author of it. 3. The outward Elements and Actions. 4. The internal Mysteries or the thing signified. 5. The Subject of it, or the Persons that have right to receive it. 6. The manner how it is to be received. 7. The Benefits of it. 8. The End of it.

Q. 2.

Q. 2. *What is the Lords Supper as to the nature of it ?*

A. The Lords Supper as to the Nature of it, is a Sacrament and Seal of the Covenant of Grace, wherein the mutual obligations both on Gods part, and on our part, which are made in Baptism, are renewed and confirmed.

Q. 3. *Who is the Author of the Lords Supper?*

A. The Lords Supper is a Sacrament not of mans invention, but our Lord Jesus Christ is the Author of it, and it is of his appointment and institution, 1 Cor. 11. 23. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus took bread, &c.*

Q. 4. *When did the Lord Jesus institute and appoint this Sacrament of his Supper?*

A. The Lord Jesus did institute and appoint this Sacrament of his Supper the same night in which he was betrayed, 1 Cor. 11. 23. *The Lord Jesus the same night in which he was betrayed, took bread. It was at night, because it was to succeed and come in the room of the Pass-over: It was the same night in which he was betrayed, because it was to be a commemoration of his death.*

Q. 5. *Are not Christians bound to receive this Sacrament at night, when our Saviour did first institute and administer it, and the Apostles did first receive it at night?*

A. We are no more bound from this example to receive this Sacrament at night, than we are bound to receive it in an upper room, and but twelve in a company, which was the practice in the first institution. We have not the same reason for receiving it at night as the Apostles

poftles had, who were then to eat the Paf-
 over before : and although the time of recei-
 ving it be an indifferent thing, yet the noon
 (the time when our Saviour gave up the Ghoft)
 feemeth to be the moft fuitable time for the
 receiving of it, efpecially fince at that time
 both body and mind are ordinarily in the
 beft difpofition for receiving it with the great-
 eft activity, and the leaft faintnefs and wear-
 ineſs.

Q. 6. In what poſture ſhould the Sacrament be received?

A. The Table poſture feemeth to be the moſt decent and not to be eſteemed irreverent, when Chriſt himſelf was preſent and did adminiſter it to them.

Q. 7. By whom is the Sacrament of the Lords Supper to be adminiſtered?

A. The Sacrament of the Lords Supper, as alſo the other of Baptiſm, is to be adminiſtered by none but ſuch as are the Miniſters of Jeſus Chriſt, called and installed in this office according to the Scripture-rule; ſuch are Chriſts Ambaſſadours, and none but ſuch have authority to exhibit or apply the Broad ſeals of the Kingdom of Heaven.

Q. 8. What are the outward ſigns and elements in the Lords Supper?

A. The outward ſigns and elements in the Lords Supper are Bread and Wine.

Q. 9. What bread is to be uſed in the Lords Supper.

A. Ordinary Bread is to be uſed and not Wafers, after the manner of the Papifts, and it is moſt decent that it be white Bread.

Q. 10. What Wine is to be uſed in the Lords Supper.

A. Any

A. Any kind of Wine may be used in the Lords Supper; we read that Christ drank of the fruit of the Vine with his Disciples, but what sort of wine is not said; yet it seemeth most fit and most lively to represent the blood of Christ, when the Wine is of a red colour, such as Tear, or Claret Wine.

Q. 11. May and ought all that receive the Lords Supper, receive it in both Elements, the Bread and Wine too?

A. All that receive the Lords Supper, may and ought to receive it in both Elements, the Bread and also the Wine; this is evident from the directions which the Apostle doth give unto the *Corinthians* in general, about their receiving this Sacrament, wherein he joynts the Cup and the Bread together, as belonging to all that did receive, 1 Cor. 11. 26, 28. As often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Let a man (that is any man, and not the Minister only) examine himself and so let him eat of that bread, and drink of that cup. And therefore the Practice of the Papists, in taking away the Cup from the people, is unwarrantable and injurious.

Q. 12. What are the outward actions in this Sacrament of the Lords Supper.

A. The outward actions in this Sacrament of the Lords Supper, 1. On the Ministers part, are his blessing the Elements, and setting them apart for this Sacramental use, by reading the words of Institution, with thanksgiving and prayers unto God for his blessing; his taking the bread and breaking it; his taking the Cup and distributing both the Bread and Wine unto the people in the words of our Savi-

our, when he first did institute this Sacrament.
 2. On the part of the people, the outward actions are their taking the Bread and Wine, and eating the one, and drinking the other.

Q. 13. *What is signified and represented by the bread and wine in this Sacrament?*

A. By the Bread and wine in this Sacrament is signified and represented the body and blood of Christ, 1 Cor. ii. 24, 25. *Take. eat, this is my body. This Cup is the New Testament in my blood.*

Q. 14. *Is not the bread in this Sacrament transubstantiated and turned into the real body of Christ, when our Saviour telleth his Disciples expressly, This is my body?*

A. The bread in this Sacrament is not transubstantiated and turned into the real body of Christ, but is only a sign and representation of Christs body.

Q. 15. *How do you prove that the bread in this Sacrament is not turned into the real body of Christ?*

A. That the bread in this Sacrament is not turned into the real body of Christ, may be proved by diverse Arguments

Arg. 1. It is evident both unto sense and reason, that the bread after consecration remaineth bread as it was before. 1. It is evident unto sense, the quantity or bigness of bread remaineth, the figure of bread remaineth, the locality or place of bread remaineth, the colour, taste, and smell of bread remaineth, and nothing in the world is more evident unto sense than the bread in the Sacrament, no alteration in the least unto the sense being made by its consecration. 2. It is evident unto reason that the bread cannot be turned into another substance, and the

the accidents not be at all changed or altered ; when our Saviour turned water into wine, the water as it lost its substance, so also it lost its colour, taste, and smell of wine, as well as the substance of wine ; but in the Sacrament, there is no other colour, taste, figure, or any accident but of bread, and therefore in reason there is no other substance but of bread : In the Sacrament we must either cloath the body of Christ with the accidents of bread, and say that his body is of such a figure, taste and colour, as the bread is, which would render him ill favoured, ill shapen, and debase his body (so glorious now in Heaven) into the likeness of bread, which is such an absurd blasphemy that none will affirm ; or else, if the accidents of bread cannot be attributed unto Christs body, and yet the substance of bread be gone, & the substance of Christs body come into its room ; then the accidents of bread do exist without a subject, which is most absurd and contradictory unto reason, we perceive by our senses such a colour, taste and figure, it cannot be the body of Christ, that is of such a colour, taste and figure ; and if there be no other substance in the room that hath these accidents, hence it follows, that it is *nothing* which hath this colour, taste and figure ; and that in the Sacrament there is a *white nothing*, a *sweet nothing*, a *loaf of nothing*, a *piece of nothing*, which is a ridiculous absurdity ; nothing is more evident unto reason than that the substance of the bread remaineth unchanged, whilst the accidents remain unchanged.

Arg. 2. If the bread in this Sacrament be turned into the real body of Christ, then either there are so many bodies of Christ as there are pieces
of

of bread eaten in all Sacraments, or else they are all one and the same body. 1. It cannot be that there should be so many bodies of Christ as there are pieces of bread eaten in all Sacraments, because first, Christ would then be a Monster with many thousands, yea, millions of bodies. Secondly, It would ly in the power of any Minister to make as many bodies of Christ as he pleased, or that God should be bound to work a miracle every time the bread is consecrated. Thirdly, This cannot consist with Christs unity. Fourthly, none of Christs bodies, but one, would be the body which was born of the Virgin Mary, and that died upon the Cross. Fifthly, all these bodies, but the one he hath in heaven, would be without a soul, and so altogether insufficient to save the soul, or to confer any spiritual life or grace by the feeding upon them in the Sacrament; therefore it cannot be that there should be so many bodies of Christ as there are pieces of bread eaten in all Sacraments. 2. Neither can it be one and the same body of Christ which the bread in the Sacrament is turned into, for then it would follow, First, That Christs body is both visible and invisible, visible in Heaven, and invisible in the Sacrament. 2. That one and the same body of Christ is present in divers places at the same time, in heaven and in divers places in the earth, and to say that one and the same body which is circumscribed by one place, is at the same time present in a thousand other places, is abhorrent unto all reason, and it is in effect to say, it is where it is not, and it is not where it is, which is an absurd contradiction. If Christs body be in heaven, it is in the Sacrament.

ment: if it be in the Sacrament, it is not in heaven. Christs body is not divided, and so by parts in one place and in another at the same time; neither is Christs body infinite, and so present in divers places together, as God is present; for then his body would cease to be a body; therefore Christs body cannot be in divers places together, therefore being in heaven, it is not present in the Sacrament.

Arg. 3. If the bread in the Sacrament be turned into the real body of Christ, then after the eating of it, either it returneth to heaven, which it cannot do, because it is there already; or else it remaineth with them that eat it, and if so, then Christs body in part would be turned into the substance of our bodies, and if we are wicked, when these bodies are raised, it would be tormented for ever in hell; part also of Christs body would go into the draught and be subject to corruption; either of which to affirm is most horribly blasphemous; therefore the Popish Tenet of Transubstantiation is to be abominated by all Christians.

Arg. 4. If the bread in this Sacrament were turned into the real body of Christ, both the nature and end of the Sacrament would be destroyed; the nature of the Sacraments is to be a sign, the end of it is to be a remembrance of Christ; both which suppose Christs body to be absent, which this Sacrament is a sign and remembrance of; whereas if the bread were turned into Christs body, it would be present.

Arg. 5. It is bread which is eaten in this Sacrament, and not the body of Christ, and so it is termed by the Apostle, 1 Cor. 11. 26, *As often*

as ye eat this bread, not this body of Christ; *Who/soever shall eat this bread unworthily, &c. v.* Let a man examine himself, and so let him eat the bread, and if it be bread which is eaten in the Sacrament, surely the bread is not turned into the real body of Christ.

Q. 16. But are not the words of our Saviour plain in his institution of this Sacrament, This is my body, and would he have said it, had not the bread been turned into his real body?

A. If all Scripture-expressions besides were to be understood literally, then there would be some reason that this expression should be so understood too; but we frequently find figurative expressions in the Scripture, and that concerning Christ, 1 Cor. 10. 4. *That Rock was Christ.* Eph. 2. 20. *Jesus Christ himself being the chief cornerstone,* is Jesus Christ therefore turned into a rock or stone? In the same sense as in the Jewish Sacrament the Paschal Lamb is called the Passover, the Bread in the Christian Sacrament is called the body of Christ; the Paschal Lamb could in no proper sense be the Passover, which was the action of the Angel in passing over the houses of the Israelites, when he destroyed the first-born of the Egyptians: what absurdity is it to say, that the Paschal Lamb was turned into this action of the Angel, surely a present substance could not be turned into an accident or action which was long before; but it was a sign or commemoration of that action; so the bread in this Sacrament is not properly the body of Christ, and so one body turned into another, without its accident; but the bread is a sign of the body of Christ, and a commemoration of Christ's body which was crucified for us

Q. 17. *But cannot God by his infinite power turn bread into the real body of Christ: and if he can do it, why may we not believe that he really doth it, when Christ saith, This is my Body?*

A. Although God by his infinite power can do all things which are possible unto true power, yet we may safely say that God cannot do any thing which implyeth imperfection and weakness, such as to make contradictions true, and to introduce ridiculous absurdities, and blasphemous consequences which he should do, if he should turn the bread in the Sacrament, but without the transmutation of its accidents, into the real body of Christ.

Q. 18. *How doth the Bread and Wine in this Sacrament represent the Body and Blood of Christ?*

A. The Bread and Wine in this Sacrament doth represent the Body and Blood of Christ, in that, as the Bread and Wine doth nourish, strengthen and refresh the body, and satisfy the natural appetite; so the Body and Blood of Christ received in this Sacrament doth nourish, strengthen, and refresh the Soul, and satisfy the spiritual appetite.

Q. 19. *What is represented by the actions of the Minister in taking the Bread and breaking it, and taking the Cup and giving both unto the people?*

A. By the actions of the Minister in taking the bread and breaking it, and taking the Cup and giving both unto the people, is represented Gods taking his Son, and giving him to be broken, and Crucified upon the Cross for us, and withal, his giving him in this Sacrament unto us, to be our Redeemer and Saviour.

Q. 20. *What is represented by the actions of the people*

people in receiving the Bread and Wine, and feeding upon them?

A. By the actions of the people in receiving the Bread and Wine, and feeding upon them, represented their receiving of Jesus Christ, given to them by the Father, and feeding upon him in the Sacrament.

Q. 21. Do all that receive this Sacrament partake really of the Body and Blood of Christ with the benefits of the New Covenant?

A. None but worthy Receivers do receive and partake really of the Body and Blood of Christ, with the Benefits of the New Covenant.

Q. 22. How do worthy receivers really partake of the Body and Blood of Christ with his benefits?

A. The worthy receivers do partake really of the Body and Blood of Christ, with all his Benefits. 1. Not after a corporal and carnal manner, and by conjunction of his real body and blood unto their body, as meat and drink is really joyed unto them in their eating and drinking thereof. But 2. It is by Faith that Christs body and blood is really but spiritually joyed unto their Souls, and the vertue and efficacy, the fruits and benefits of his death are applyed by them, whereby they receive spiritual nourishment and growth in grace, 1 Cor. 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. 23. How do Believers receive spiritual nourishment and growth in grace in and by this Sacrament?

A. Believers receive spiritual nourishment and growth

growth in grace in and by this Sacrament, 1. As they draw vertue from Christs death for the crucifying of the flesh, for mortifying and purging away sin which doth hinder their spiritual nourishment and growth. 2. As the Lord doth convey by his spirit, and they do receive in this Sacrament by faith further supplies of his grace, which by his death he hath purchased for them, and which in his Covenant of Grace (whereof this Sacrament is a Seal) he hath promised unto them.

Q. 24 What is the End of this Sacrament of the Lords supper ?

A. The End of this Sacrament of the Lords supper is the shewing forth of Christs death by the receiving of which, Christians do publickly own, and give testimony of their belief in, and hopes of Salvation by a Crucified Lord, 1 Cor. 11. 26 For as often as ye eat this Bread and drink this Cup, ye do shew the Lords death till he come.

97. Quest. What is required to the worthy receiving of the Lords Supper ?

Ans. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords Body ; and their faith to feed upon him ; of their repentance, love and new obedience ; lest coming unworthily, they eat and drink Judgement to themselves.

Q. 1. What is it to receive the Lords Supper worthily ?

A. To receive the Lords Supper worthily, is
not

not to receive it meritoriously, as if we would bring any merit or worth of our own therefor, for so none can be worthy of Christ, or any of his benefits. 2. We receive the Lords Supper worthily, when we receive it with due preparation before we come to it, and with suitable behaviour when we are at the Table of the Lord.

Q. 2. What is that preparation which is requisite to the worthy receiving the Lord Supper?

A. There is required to the worthy receiving of the Lords Supper, 1. Habitual preparation, that the persons who receive it be in a true Grace. 2. Actual preparation, that their Grace be drawn forth into exercise.

Q. 3. What is requisite for the obtaining of Habitual, and actual preparation in order to the worthy receiving?

A. It is requisite for the obtaining this Habitual and Actual preparation in order to our worthy receiving, that we examine our selves, 1 Cor. 11. 28. *But let a man examine himself and so let him eat of that bread, and drink of that cup.*

Q. 4. Wherein are we to examine our selves in order to our preparation for this Sacrament?

A. We are to examine our selves in order to our preparation for this Sacrament, 1. In our knowledge to discern the Lords body which is represented by the Bread, 1 Cor. 11. 29. *Not discerning the Lords Body.* 2. In our Faith to receive Christ and feed upon him, and so to draw venial and spiritual nourishment from him, 1 Cor. 12. *Examine your selves whether you be in the Faith.* 3. In our repentance, self-judging and godly sorrow for our sins which hath brought suffering upon our Lord. 1 Cor. 11. 3. *For if we will*

judge our selves we should not be judged. 4. In our Love to Christ, who in his death hath express'd such love to us, and in our love one to another, who are redeemed by the same blood. 5. In our new and sincere obedience to the Gospel, which we must engage in and be fully resolv'd in the strength of the Lord to perform, before we can worthily receive this Sacrament, 1 Cor. 5. 8. therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Q. 5. What is requisite by way of preparation for this Sacrament, besides self examination?

A. By way of preparation for this Sacrament, besides self-examination, there is requisite, Prayer to God for his presence, blessing and assistance of his Spirit; and meditation in order to the ordering of our affections, and the drawing forth of our Graces into exercise.

Q. 6. Who are they that come to the Lords Table unworthily?

A. 1. Such as come to the Table of the Lord unworthily, as have no habitual preparation, being in a graceless and Christless state; who having no faith, can neither discern the Lords body, nor spiritually feed upon him, who being without repentance, love, and new obedience, can neither bring glory to the Lord, nor enjoy communion with him by receiving this Sacrament. 2. Such also come to the Table of the Lord unworthily, who although they are gracious, and have habitual preparation, yet take no care by self-examination, prayer and meditation to attain that preparation, whereby they displease God, and

and lose also the benefit of the Ordinance.

Q. 7. If such as are gracious do take pains in examination and other duties to get their hearts prepared, and yet they are still out of frame, would not be unworthy receivers, should they come to Lords Table?

A. When such as are gracious do by self-examination, and other duties endeavour to get their hearts prepared, though they be out of frame, ought to come to the Lords Table, because God may bring them into frame in and by the Ordinance; however they must wait there, and abide upon God, out of obedience, when they cannot do it with sensible melting, warm, and delightful affections, and their sincerity through Christ will be accepted.

Q. 8. When we doubt and fear whether we are truly gracious, may we come to the Lords Table?

A. We may and ought to come to the Lords Table, although under doubts and fears, if we have a sense of our need of, and hungering desire after Jesus Christ, together with resolution to be baptized, give up our selves in Covenant to the Lord: the Sacrament being a means of getting evidences of Gods love; and when we cannot come with assurance, we may come for assurance.

Q. 9. What must be our behaviour at the Table of the Lord, that we may be worthy receivers?

A. That we may be worthy receivers, our behaviour at the Table of the Lord must be humble and reverent as to the outward gesture of our bodies, and inward frame of our hearts; we must seriously mind the outward elements and actions looking chiefly to the things signified, represented and exhibited in the ordinance; we must

that upon Christs death so disgraceful and painful for us; grieving for our sins the cause of it, hungering and thirsting after him and the benefits purchased by his death, applying the promises of the Covenant, and New Testament, which is of full force through the death of the Testator, drawing nourishment and all needful spiritual supplies from him, in whom all fulness doth dwell, rejoycing in his love, giving thanks for his Grace, renewing our Covenant, and mingling all especially with faith and most endeared love to the Lord, and with love in him one to another.

Q. 10. What is required of worthy receivers as they come from the Table of the Lord?

A. It is required of worthy receivers after they come from the Table of the Lord, that they examine themselves as to their carriage and success; if they have not met with God, and have been out of frame, that they enquire into the cause, mourn for their defects, be earnest for a pardon, and by after-pains labour to get the benefit of the Ordinance, and withal endeavour to amend for the future: If they have met with God and been enlarged and sweetly refreshed, they must be very thankful for assistances and enlargements, labour to retain the sweet peace which they have had still upon their spirits; they must endeavour to draw more and more grace from Christ for the crucifying the world and the flesh; they must be very watchful against Satan, sin and carnal security; they must be careful to perform their vows and keep the Covenant which they have renewed.

Q. 11. What is the sin of unworthy receiving the Lords Supper?

A. The sin of unworthy receiving the Lords Supper is, that such as are guilty of the body and blood of the Lord, that is, they are guilty of an affront and indignity which they offer to the Lords body and blood, 1 Cor. 11. 27. *Who soever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

Q. 12. What is the danger of our unworthy receiving the Lords Supper?

A. The danger of our unworthy receiving the Lords Supper, is the eating and drinking judgment to our selves; that is, Provoking the Lord by our unworthy receiving, to inflict temporal, spiritual and eternal judgments upon us, 1 Cor. 11. 29. 30. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep.*

98. Quest. What is Prayer?

Ans. Prayer is an offering up of our desires to God, for things agreeable to his will in the name of Christ. with Confession of our sins, and thankful acknowledgement of his mercies.

Q. 1. How many parts are there in Prayer?

A. There are three parts in Prayer, Petition, Confession, and Thanksgiving, but most properly, Prayer doth consist in Petition.

Q. 2. What kind of Petition is Prayer unto God?

A. The Petition of the lips without the desire

of the heart may be accounted Prayer by men, but it is no acceptable Prayer unto God, which is an offering up of the desires unto him, and pouring forth of the heart before him, Psal. 62. 8. *Trust in him at all times ye people, pour out your hearts before him.*

Q. 3. *Unto whom are we to direct our Prayers?*

A. We are to direct our Prayers to God only, Psal. 5. 2, 3. *Hearken unto the voice of my cry, O King and my God, for unto thee will I pray; my voice shalt thou hear in the morning, in the morning will I direct my Prayer unto thee, and will look up.*

Q. 4. *Why are we to direct our Prayers only unto God?*

A. We are to direct our Prayers only unto God. 1. Because Prayer is a part of religious worship, and God is the only object of religious worship, Mat. 4. 10. *Thou shalt Worship the Lord thy God; and him only shalt thou serve.*

Because God only is every where present to see his People, and to hear their Prayers, Psal. 34. 15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* 3.

Because God only can answer our prayers, by fulfilling our desires, and giving the things which we pray for and stand in need of, Ps 145.

19. *The Lord is nigh unto all them that call upon him; he will fulfil the desires of them that call upon him; he also will hear their cry and save them.*

Q. 5. *For What things may we pray unto God?*

A. 1. We may not pray for the fulfilling of sinful desires, Jam. 4. 3. *Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.* 2. We may and ought to pray

unto God only for such things as are agreeable unto his will, 1 Joh. 5. 14, 15. And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and if we know that he hears us, we know that we have the Petitions that we desired of him.

Q. 6. What are the things agreeable unto Gods will which we may pray for?

A. The things which we may pray for, are not all things which are agreeable unto his secret will; for thus all things which come to pass, even the worst of sins which are committed are agreeable unto God's secret Counsel and eternal Determination: But all things which are agreeable unto Gods revealed Will in his word, we may pray for; such as the pardon of our sins, the supplies of his Grace, spiritual life and strength here, eternal life and glory hereafter, deliverance from spiritual and eternal evils; also whatever temporal good things we stand in need of, and all those things which either expressly or inclusively he hath promised in his Covenant unto us.

Q. 7. In whose name ought we to pray unto God?

A. We ought only to pray unto God in the Name of the Lord Jesus Christ, Joh. 14. 13, 14. Whatsoever ye shall ask in my Name, that I will do, that the Father may be glorified in the Son; If ye ask any thing in my Name, I will do it.

Q. 8. What is it to pray unto God in the Name of Christ?

A. To pray unto God in the Name of Christ, is not barely to mention the Name of Christ with our lips in the conclusion, or any part of our Pray-

Prayers, but it is by faith to mention his Name, depending upon Christ alone for admittance and access unto God in Prayer, for acceptance, and audience, and a gracious return unto our Prayers. Eph. 3. 12. *In whom we have boldness, and access with confidence by the Faith of him.*

Q. 9. Why must we pray unto God in the Name of Christ?

A. We must pray unto God in the Name of Christ, because God being so infinitely holy and jealous, so infinitely just and righteous, and we being so unholy and sinful, and our prayers at best so imperfect and so mingled with defilement, that neither our Persons would find acceptance, nor our Prayers any audience with God, without the Name and Mediation of Christ, and the mixture of the sweet incense of his merits with our Prayers, to take away the ill savour of them, and the using of his interest with the Father upon his account alone, to give an answer unto them. Rev. 8. 3, 4. And another Angel came and stood at the Altar (that is, the Lord Jesus Christ, who is the Angel of the Covenant) having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne: and the smoke of the incense which came with the Prayers of all Saints, ascended up before God out of the Angels hand.

Q. 10. May we not make use of the Name of Angels, and the Virgin Mary, and other Saints in prayer, directing our prayers unto them, to help us, at least to improve their interest in Heaven for us, as the Papists do teach and practise?

A. 1. It is Idolatry to direct our Prayers unto any Creature, God being the alone object of this and all other religious worship, therefore we ought not to direct our prayers unto Angels (who have refused worship) much less unto any Saints, Col. 2. 8. Let no man beguile you of your reward in a voluntary humility and worshipping of Angels. Rev. 19. 10. And I fell at his feet to worship him; and he said, see thou do it not, I am thy fellow servant, &c. 2. There is but one Mediator and Intercessor in Heaven for us, namely the Lord Jesus Christ, and it is an affront to him to make use of any Angels or Saints as our intercessors, 1 Tim. 2. 5. There is one God and one Mediator between God and Man, the Man Christ Jesus, 2 Joh. 2. 1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 3. We have neither precept nor example in Scripture for, nor any promise unto any Prayers which we shall make either unto, or by either Angels or Saints. 4. The Chiefest Saints in Heaven are ignorant of our Condition on earth, neither can they, where they are, hear, much less give answer unto our prayers, and therefore are unfit to be the object of our Prayers, or to make particular intercession for us, Isa. 63. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Therefore the doctrine and practice of the Papists herein, is both unlawful, and abominable.

Q. 11. How must we pray unto God that our Prayers may be acceptable unto him and answered by him?

A. That our Prayers may be acceptable unto God

God and answered by him, we must pray ;
 1. With Sincerity, H-b. 10. 22. Let us draw near
 with a true heart. 2. With humility, Psal. 10. 17.
 Lord thou hast heard the desires of the humble. 3.
 With Faith, Jam. 1. 6. Let him ask in Faith. 4.
 With Reuerency, Jam. 5. 16. The effectual fer-
 uent Prayer of a righteous man availeth much 5.
 With Persistence, Luke 8. 1. Men ought always
 to pray and not to faint. 6. We must look after
 our Prayers, & wait for a return, Mic. 7. 7. There-
 fore I will look unto the Lord: I will wait for the
 God of my Salvation ; my God will hear me.

Q. 12. Can we ourselves pray thus acceptably
 unto God ?

A. We cannot of our selves pray thus accepta-
 bly unto God without the Spirit of God to
 help our Infirmities, and to teach us both for
 what and how to pray, Rom. 8. 26, 27. Like-
 wise the Spirit also helpeth our infirmities ; for
 we know not what we should pray for as we ought,
 but the Spirit maketh intercession for us, with
 groanings that cannot be uttered : And he that
 searcheth the hearts knoweth what is the mind of
 the Spirit ; because he maketh intercession for the
 Saints according to the will of God.

Q 13. Doth God accept and answer all the
 Prayers that are offered unto him ?

A. God doth not accept and answer the Pray-
 ers of the wicked. Prov. 15. 8. The Sacrifice of
 the wicked is an abomination unto the Lord ; but
 the Prayer of the upright is his delight. 2. God
 doth not accept the prayers of his own people
 when they regard iniquity in their hearts. Pla.
 66. 18. If I regard iniquity in my heart, the Lord
 will not hear my prayers. 3. God doth accept
 the

the prayers of his people which are offered up unto him in the Name of Christ, and by the help of the Spirit, and which are for things agreeable unto his will; so that he either giveth the things unto them which they pray for, or else something that is equivalent or better for them.

Q. 14. What is the second part of Prayer?

A. The second part of Prayer is Confession of our sins, with which our Petitions for pardon, and supply of our wants should be introduced.

Q. 15. What sins should we make confession of in Prayer?

A. In Prayer we should make confession of our Original and Actual sins, against Law and Gospel; of Omission and Commission in thought and heart, of lip and life, with the aggravations of them: acknowledging withal, our desert of temporal, spiritual, and eternal Judgements and punishments for them, *Psal. 32. 5. I acknowledge my sin unto thee, and mine iniquity have I not hid. Psal. 51. 4, 5. Against thee, thee only have I sinned, and done this evil in thy sight: behold I was shapen in iniquity, and in sin did my mother conceive me. Dan. 9. 8. O Lord unto us belongeth confusion of face, because we have sinned against thee.*

Q. 16. How ought we in prayer to make confession of sins?

A. We ought in prayer to confess our sins humbly, fully, freely, with grief for them, and hatred of them, with full purpose and full resolution, in the strength of the Lord, not to return again unto the practice of them.

Q. 17. What is the third part of Prayer?

A. The

A. The third part of Prayer is thankful acknowledgement of Gods mercies temporal and spiritual here, and the promises of life and happiness in the other world; which we ought to acknowledge with admiration, faith, love, joy, and all kind of suitable affections, Phil. 4. 6. *By prayer and supplication, with thanksgiving let your requests be made known unto God.*

99. *Quest. What Rule hath God given us for direction in Prayer?*

Ans. The whole Word of God is of use to direct us in Prayer; but the special Rule of direction, is that form of prayer which Christ taught his Disciples, commonly called, the Lords Prayer.

Q. 1. *What is generally useful for direction in Prayer?*

A. The whole Word of God is generally useful for our direction, as it containeth plenty of matter for Prayer, guideth as to the manner of it, and aboundeth with variety of expressions which most fitly may be used in it.

Q. 2. *What is the Special Rule for our Direction in Prayer?*

A. The special Rule for direction in prayer, is that form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer, Mat. 6. 9. *After this manner therefore pray ye, Our Father which art in heaven, Hallowed be thy Name, &c.*

Q. 3. *How many Parts are there in the Lords Prayer?*

A. There are three parts in the Lords Prayer, the Preface, the Petitions, and the Conclusion.

100. *Quest. What doth the Preface of the Lords Prayer teach us?*

Answ. The Preface of the Lords Prayer, which is, *Our Father which art in Heaven,* teacheth us to draw near to God with all holy Reverence, and confidence, as Children to a Father, able and ready to help us, and that we should pray with and for others.

Q. 1. What is the Preface of the Lords Prayer it self?

A. The Preface of the Lords Prayer it self, is in these words, *Our Father which art in Heaven.*

Q. 2. What do the words, Our Father, in the Preface teach us?

A. The words, *Our Father,* in the Preface teach us, 1. To draw near unto God with confidence, both of his All-sufficiency, and his readyness to help us; as also with filial affections of desire, love and delight, as Children to our Father, Rom. 8. 15. *For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father* Eph. 3. 30. *He that is able to do exceeding abundantly above all that we ask or think.* Mar. 7. 11. *If ye then being evil, know how to give good gifts unto your Children; how much more shall your Father which is in Heaven, give good things to them that ask him.* 2. To pray to God with and for others, he being a common Father unto all his people, Eph. 6. 18. *Praying alwayes with all prayer and supplication for all Saints?*

Q. 3. Are we to pray unto God only for the Saints and such as are his children?

A. We must pray unto God not only for the saints and his Children, but also for all men; we

we must pray not only for the Church in general, but also for the Nation wherein we live, for Magistrates and for Ministers, and not only for our Friends, but also for our enemies. *Psal. 122. 6. Pray for the peace of Jerusalem. 1 Tim. 2. 1, 2. Exhort therefore, that first of all supplications, prayers and intercession, and giving of thanks be made for all men, For Kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Mat. 5. 44. Love your enemies, and pray for them that despitefully use you and persecute you.*

Q. 4. What do these words, Which art in Heaven, teach us?

A. These words, Which art in Heaven, teach us to draw near unto God with all holy reverence because of our great distance, God being not our earthly Father, but our Father which is in Heaven. Eccles. 5. 2. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in Heaven, and thou upon earth.

101. Quest. What do we Pray for in the first Petition?

Ans. In the first Petition, which is, Hallowed be thy Name, we pray that God would enable us and others to glorify him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

Q. 1. What is the second part in the Lords Prayer?

A. The second part in the Lords Prayer is, Petitions.

Q. 2.

Q. 2. *How many Petitions are there in the Lords Prayer?*

A. There are six Petitions in the Lords Prayer.

Q. 3. *What is the first Petition in the Lords Prayer?*

A. The first Petition in the Lords Prayer is in these words, *Hallowed be thy Name.*

Q. 4. *What is meant by the Name of God?*

A. By the Name of God is meant, Gods Titles, Attributes, Ordinances, Word, and Works, whereby God is pleased to make himself known. See the explication of the 54. Answer.

Q. 5. *What is it to hallow Gods Name?*

A. To hallow Gods Name, is to sanctifie, honour and glorifie God in all things whereby he maketh himself known. Isa. 8. 13. *Sanctifie the Lord of Hosts himself, and let him be your fear and your dread.* Ps. 96 8 9. *Give unto the Lord the glory due unto his name: Worship in the beauty of holiness.*

Q. 6. *What do we pray for in the Petition, Hallowed be thy Name?*

A. In the Petition, *Hallowed be thy Name*, we pray, 1. That God would hallow and Glorifie his own Name, by magnifying himself in the world, and by disposing all things for his own glory, 2 Sam. 7. 26. *Let thy name be magnified for ever.* Psalm 84. 16, 18. *Fill their faces with shame that they may seek thy Name, O Lord: that men may know that thou alone, whose Name is JEHOVAH, art the most High over all the Earth.* 2. That God would enable us to Hallow & Glorifie his Name by confessing and forsaking our sins, which rob him of his glory; by admiring & adorning him in his glorious Titles and Attributes

butes; in his infinite excellencies and perfections; by believing, loving and obeying his Word; By observing and attending upon him in his Worship and Ordinances; by magnifying him in his works, and making use of his Creatures for his glory; by sincere, diligent, zealous and constant endeavours to promote his honour and interest in our places and Relations: and that the chief design of our thoughts, words and actions may be the Glory of God, and that he would enable others also thus to Hallow and Glorify his Name. Pl. 67. 1, 2, 3. *God be merciful unto us and blesse us, and cause his face to shine upon us: That thy way may be known upon Earth, and thy saving health among all Nations. Let the people praise thee, O God; Let all the people praise thee. Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever.*

102. Quest. *What do we pray for in the second Petition?*

Ans^r. In the second Petition, which is, *Thy Kingdom come*, we pray that Satans Kingdom may be destroyed, that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Q. 1. *What is meant by the Kingdom of God, which in this Petition we are to pray for the coming of?*

A. By the Kingdom of God which in this Petition we are to pray for the coming of, is meant;
1. The Kingdom of Gods Grace here in this world, Luke 17. 21. *The Kingdom of God is within*

within you. 2. The Kingdom of Gods glory in the other world, 1 Cor. 6 9. Know ye not that the unrighteous shall not inherit the Kingdom of God?

Q. 2. What do we request in our praying that Gods Kingdom of Grace may come?

A. We request in our praying that Gods Kingdom of Grace may come, 1. That the Kingdom of Satan in all the professed enemies of Gods Kingdom may be destroyed, and that all the power also of sin in our selves and others, whereby Satan hath dominion, may be subdued. Psal. 68. 1. Let God arise, and let his enemies be scattered, let them also that hate him flee before him. 1 oh. 3. 8. He that committeth sin is of the Devil: for this purpose the Son of God was manifested, that he might destroy the works of the Devil. 2. In general, that the Kingdom of Gods grace might be advanced in the world above all other Kingdoms, Isa. 2. 2. And it shall come to pass in the last dayes, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. 3. In Particular, that our selves and others might be brought into this Kingdom of Gods Grace by the power and efficacy of Gods word and spirit in our conversion, 2 Thes. 3. 1. Finally brethren pray for us, that the word of the Lord may have a free course and be glorified, even as it is with you, Acts 26. 17 18. The Gentiles to whom I now send thee to open their eyes & to turn them from darkness unto light, and from the power of Satan unto God Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel is, that they may be saved. 4. That our selves and others who are brought already to the Kingdom of Grace may be kept in

by strengthening and establishing grace, 1 Pet.
5. 10. The God of all grace who hath called us
into his eternal glory by Christ Jesus, after ye have
suffered a while make you perfect, establish, stren-
den, settle you.

Q. 3. What do we request in praying that the
Kingdom of Gods glory may come?

A. We request in our praying that the
Kingdom of Gods glory may come, that this
Kingdom of glory may be hastened, which will
appear and be manifested unto the whole world
at the second coming and appearance of the
Lord Jesus to judgement, Rev. 22. 20 He which
testifieth these things, saith, surely I come quick-
ly, Amen, Even so, Come Lord Jesus.

103. Quest. What do we pray for in the
third Petition?

Ans. In the third Petition, which is, Thy
will be done on Earth as it is in Heaven, we pray,
that God by his grace would make us able
and willing to know, obey, and submit to
his will in all things, as the Angels do in
Heaven.

Q. 1. What is meant by the will of God which
we are to pray that it might be done?

A. By the will of God which we are to pray
that it might be done, is meant; The will of
Gods precept, or that which he is pleased to
command of us, Mat. 7. 21. Not every one that
saith unto me, Lord, Lord, shall enter into the
Kingdom of Heaven: but he that doth the will of
the Father which is in Heaven. 2. The will of
Gods Providence, or that which he is pleased
to do with us, and unto us. Romans 1. 10 If I
might

might have a prosperous journey by the will of God to come unto you. 1 Pet. 3. 17. It is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Q. 2. What do we request when we pray that the will of Gods precept be done?

A. When we pray that the will of Gods precept be done, we request; 1. That our selves and others, who naturally are dark and ignorant of this will, may by his word and spirit be enabled to know and understand it, Eph. 5, 8, 17. We were sometimes darknesse, but now ye are light in the Lord. Be not unwise, but understanding what the will of the Lord is. Col. 1. 8 We cease not to pray for you, and so desire, that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. 2. That our selves and others who naturally have in our hearts an enmity against Gods Law, might be enclined and enabled to obey and do whatever it is the will of God to command, Rom. 8. 7. The carnal mind is enmity against God, for it is not subject unto the Law of God, neither indeed can be, Psal. 119 36. Encline my heart unto thy testimonies. Psal. 143 10. Teach me to do thy will, for thou art my God, thy spirit is good. Ezek. 36. 27 I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.

Q. 3. What do we request when we pray that the will of Gods Providence be done?

A. When we pray that the will of Gods Providence be done we request that our selves and others might have complacence of will with the will of God, so as charitably to accept merciful Providences, and patiently submit unto afflictions.

Providences, Luk. 1. 38. And Mary said, behold
 the handmaid of the Lord; be it unto me according
 to thy word. Acts 21. 14. And when he would not
 be perswaded, we ceased, saying, The will of the
 Lord be done.

Q. 4. How are we to pray that Gods will be done
 by our selves and others?

A. We are to pray that Gods will be done by
 our selves and others on earth universally, readily,
 unweariedly, constantly, even as it is done in
 Heaven, Psal. 103. 20, 22. *Blesse the Lord ye his
 Angels which excel in strength, that do his Com-
 mandments, hearkening unto the voice of his word.
 Bless the Lord all his works in all places of his domi-
 nion; bless the Lord O my soul.*

104. Quest. What do we pray for in the
 fourth Petition?

Ans. In the fourth Petition, which is,
Give us this day our daily Bread; we pray that
 of Gods free gift, we may receive a compe-
 tent portion of the good things of this life,
 and enjoy his blessing with them.

Q. 1. What is meant by Our daily Bread?

A. By *Our daily Bread* is meant all outward
 provision for our daily sustenance, Psal. 133. 15.
*I will abundantly blesse her Provision; I will satisfie
 her poor with Bread.*

Q. 2. What do we ask in praying for Our daily
 Bread?

A. In praying for *Our daily Bread*, we don't
 ask plenty, but a competent portion of the
 good things of this life, such as God seeth
 to be necessary and most convenient for us,
 Prov.

Prov. 30. 8: Give me neither Poverty nor Riches, feed me with food convenient for me.

Q. 3. May we not have convenient outward Provisions without our asking?

A. We may have convenient outward provisions without our asking, but we cannot have them without Gods giving. **Plal 145. 15.** Thou givest them their meat in due season.

Q. 4. What need we ask of God daily outward provisions, if we may have them without asking?

A. We ought to ask for our daily outward provisions, 1. Because God requireth that we should ask for these things, and he hath promised only unto such that they should not want them, **Plal 34. 10.** The young Lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. 2. Because in asking aright our daily outward provisions, we ask and obtain the blessing of God with them, and without asking, if we have these things, we have them with Gods curse, **Exod. 23. 25.** And ye shall serve the Lord your God, and he shall blesse thy bread and water,

105. Quest. What do we ask in the fifth Petition?

Ans. In the fifth Petition, which is, Forgive us our Debts, as we forgive our Debtors, we pray that God for Christs sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 1. What is meant by our Debts?

A. By our Debts is meant our sins against God, whereby we are indebted unto his Justice, which

we can no otherwise satisfy than by undergoing eternal punishment.

Q. 2. Have all need of forgiveness, and may any Debts be forgiven?

A. All being sinners have need of forgiveness, and any sins (excepting the sin against the Holy Ghost) may be forgiven, Psal. 130. 4, 5. If thou Lord shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared.

Q. 3. May we pray unto God for the forgiveness of our sins upon the account of our own merits?

A. We have no merit, in the sight of God, of our own; and therefore we must pray that God would freely pardon all our sins of his own mercy and loving kindness, Psal. 51. 1. Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgression.

Q. 4. May we hope by prayer to obtain forgiveness of Gods mercy without any merit?

A. God being infinitely just as well as merciful, we must bring merit before him that we may obtain forgiveness of him, but because we have it not of our own, and he hath provided it for us in his Son, we must pray for Pardon for the merit sake of Christ, who hath purchased forgiveness for us with his blood. Eph. 1. 17. In whom we have redemption through his blood, the forgiveness of sin.

Q. 6. What may encourage us to ask forgiveness from God?

A. We may be encouraged to ask forgiveness from God, when by his Grace we are enabled with our hearts to forgive others, Mat. 6. 14.

For

For if we forgive men their trespasses, your heavenly Father will forgive you.

106. *Quest. What do we pray for in the sixth Petition?*

Ans. In the sixth Petition, which is, *Lead us not into Temptation, but deliver us from Evil*, we pray that either God would keep us from being tempted unto sin, or support and deliver us when we are tempted.

Q. 1. What do we request in praying, lead us not into temptation?

A. In praying, *lead us not into temptation*, we request that God would keep us from being tempted unto sin.

Q. 2. How doth God keep us from being tempted unto sin?

A. God keepeth us from being tempted unto sin, either when he restraineth the Devil (the great tempter of mankind) from assaulting us with his prevailing temptations; or else restraineth us from coming into those ways where temptations are waiting for us, and where we should be tempters unto our selves, *Mat. 26. 4. Watch and pray that ye enter not into temptation, Plal. 19. 12. Keep back thy servant from presumptuous sins, let them not have dominion over me.*

Q. 3. What do we request in praying, Deliver us from Evil?

A. In praying, *Deliver us from Evil*, we request that when we are tempted by the Devil, or the flesh, or the world unto sin, that we may be supported and strengthened to resist and overcome the temptations, so as to be delivered by the power of Gods sufficient

Grace

Grace; from falling into the evil of sin. Jam. 4. 7. Resist the Devil and he will fly from you. 1 Cor. 10. 13. God is Faithful, who will not suffer you to be tempted above that you are able. 2 Cor. 12. 7, 8, 9. There was given me a thorn in the flesh, the messenger of Satan to buffet me; For this I besought the Lord thrice, that it might depart from me; And he said unto me, my Grace is sufficient for thee.

107: Quest. What doth the Conclusion of the Lords Prayer teach us?

Ans. The Conclusion of the Lords Prayer, which is, For thine is the Kingdom, the power and the glory for ever, Amen: teacheth us, to take our encouragement in prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power and Glory to him, and in testimony of our desire and assurance to be heard, we say, Amen.

Q. 1. What is the Conclusion to the Lords Prayer itself?

A. The conclusion to the Lords Prayer it self, is in these words, For thine is the Kingdom, and the Power, and the Glory for ever. Amen.

Q. 2. What is the first thing which this Conclusion of the Lords Prayer doth teach us?

A. The first thing which this Conclusion of the Lords Prayer doth teach us, is to take our encouragement in Prayer, not from our selves, or any worthiness of our own, but from God only, who having the Kingdom, and eternal sovereignty, the Power and eternal All-sufficiency, the glory for ever, and therefore incomparably

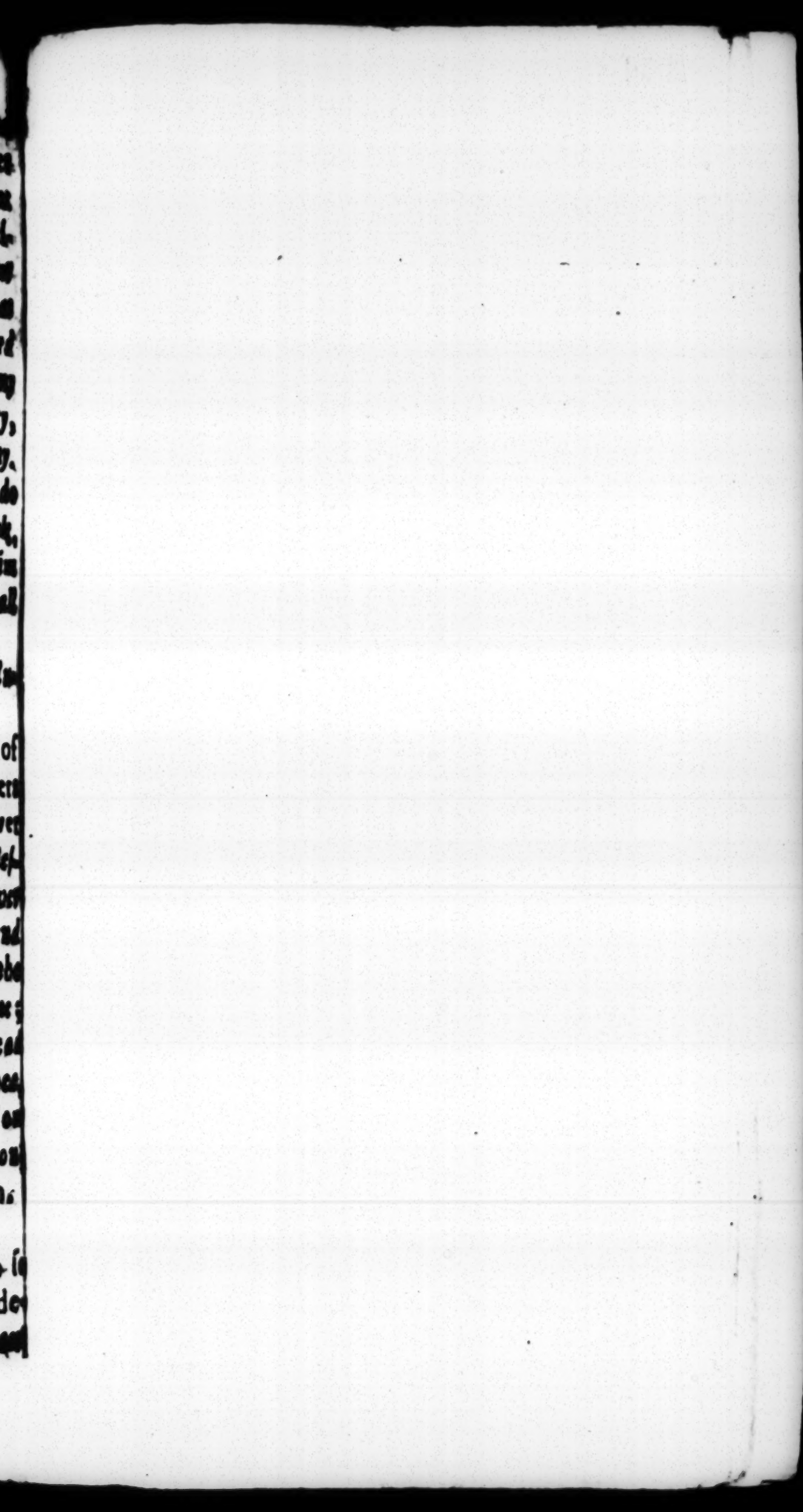
rably glorious in his Faithfulness, Goodness, and most tender Mercy, we may perswade our selves that he is both able to give what we ask, and that he is willing and will give what he hath promised unto us, D. n. 9. 18, 19. We do not present our supplication for our righteousness, but for thy great mercies, O Lord hear, O Lord forgive, O Lord bearken and do, defer not for thine own sake, O my God. Plal. 5. 2. Hearken unto the voice of my cry, my King and my God, for unto thee will I pray. Eph. 3. 10, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; Unto him be glory in the Church by Jesus Christ, throughout all ages, world without end Amen.

Q. 3. What is the second thing which this Conclusion of the Lords Prayer doth teach us?

A. The second thing which this Conclusion of the Lords Prayer doth teach us, is in our Prayer to God, to praise him, ascribing Kingdom, Power and Glory unto him. 1 Chron. 29. 11, 13. Blessed be thou Lord God of Israel our Father, for ever and ever: Thine, O Lord, is the greatness, and the power, and the glory and the victory and the Majesty: for all that is in heaven and earth is thine: and thine is the Kingdom, and thou art exalted as head above all. Now therefore our God, we thank thee and praise thy glorious Name. 1 Tim. 1. 17. Now unto the King Eternal, Immortal, Invisible, the only wise God be honour and glory for ever. Amen.

Q. 4. Why are we to say, Amen.

A. We are to say, Amen, which signifies to be it, or, so it shall be, in testimony of our desires and assurance to be heard, Rev. 22. 20. Amen. Even so, come Lord Jesus.



VINCENT'S Catechism.

